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Jan.
Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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The Americanization of Sambo

by William Pannell *)

The old and revered document of American history begins, "Four score and seven years ago our fathers brought forth upon this continent . . ."

But listen to the words that follow and notice their contemporaneousness: ". . . A nation conceived in liberty and dedicated to the proposition that all men are created equal . . .

"Now we are engaged in a great civil war, testing whether that nation or any nation so conceived, and so dedicated, can long endure."

What strikes me is that in a frightful sense we are still fighting that same war. The combatants are different, the weapons have changed, and the field is no longer North and South. But we are being tested and the issue remains exactly the same as in Lincoln's day, namely, whether that nation . . . so conceived . . . can long endure."

There have been several voices raised in recent years calling us to the recognition of our grave position. Gary Wills titled a recent book **The Second Civil War** and made this assertion: "Our crime is not that America is white, but that we do not even know it is. The Negro does. He knows it every time a policeman passes. That is when power speaks to him. Suburbs supply mercenaries to the inner city. The white army of occupation is maintained. That is what this country wants; but it does not want to know that it wants it. The white man does not think of his country as white; but he is very careful to keep it that way."

An even more prescient statement comes from LeRone T. Bennett, Jr., in his book **The Negro Mood**: "This is an important moment in the history of the Commonwealth. There stretch out before us two roads and two roads only. America must now become America or something else — a Fourth Reich perhaps, or a Fourth Reich of the spirit. To put the matter bluntly, we must become what we say we are, or give in to the secret dream that blights our hearts."

Sterling Tucker of the Urban League described the American mood recently as "sick and tired, tired and sick and tired of being sick and tired." But being "tired of being sick and tired" leaves a society like ours vulnerable. We become impatient, frenzied, frustrated. We yearn for quick if not easy solutions to war, racism, and poverty. We tend to lose the significance of events when grievous social ills are laid bare with objectionable language.

Let me illustrate. A recent issue of **Christianity Today** reported an evangelical conference under the caption, "NAE Hits at Pornography." What they were really talking about in a broader sense was "The Moral Crisis in America." That's fine, but the real pornography today, the profanity that is truly objectionable from a Biblical standpoint, has to do with poverty amid unparalleled riches . . . with the animosities of the affluent believers toward the poor . . . with monetary or fiscal irregularities that reward the rich through tax loopholes and subsidies and penalize the poor in the name of welfare and a balanced budget . . . with cries for law and order in the face of long-standing abuses heaped upon the oppressed in the name of the law . . . with the criminal retreat of evangelical churches from the inner cities . . . with the request of a certain fundamentalist university to arm its guards with submachine guns . . . with the hypocrisy of evangelical forces who engage in social work abroad but who resist such ministries at home . . . with the superpatriotism of believers who seem not to understand that God is not an American . . . with the suffocating "sounds of silence" coming from those good people who allow evil to triumph by their refusal to act justly toward their neighbors.

I submit to you that this is obscenity and it stinks in the nostrils of a holy and compassionate God. And yet these issues are studiously overlooked by major sections of the Christian church.

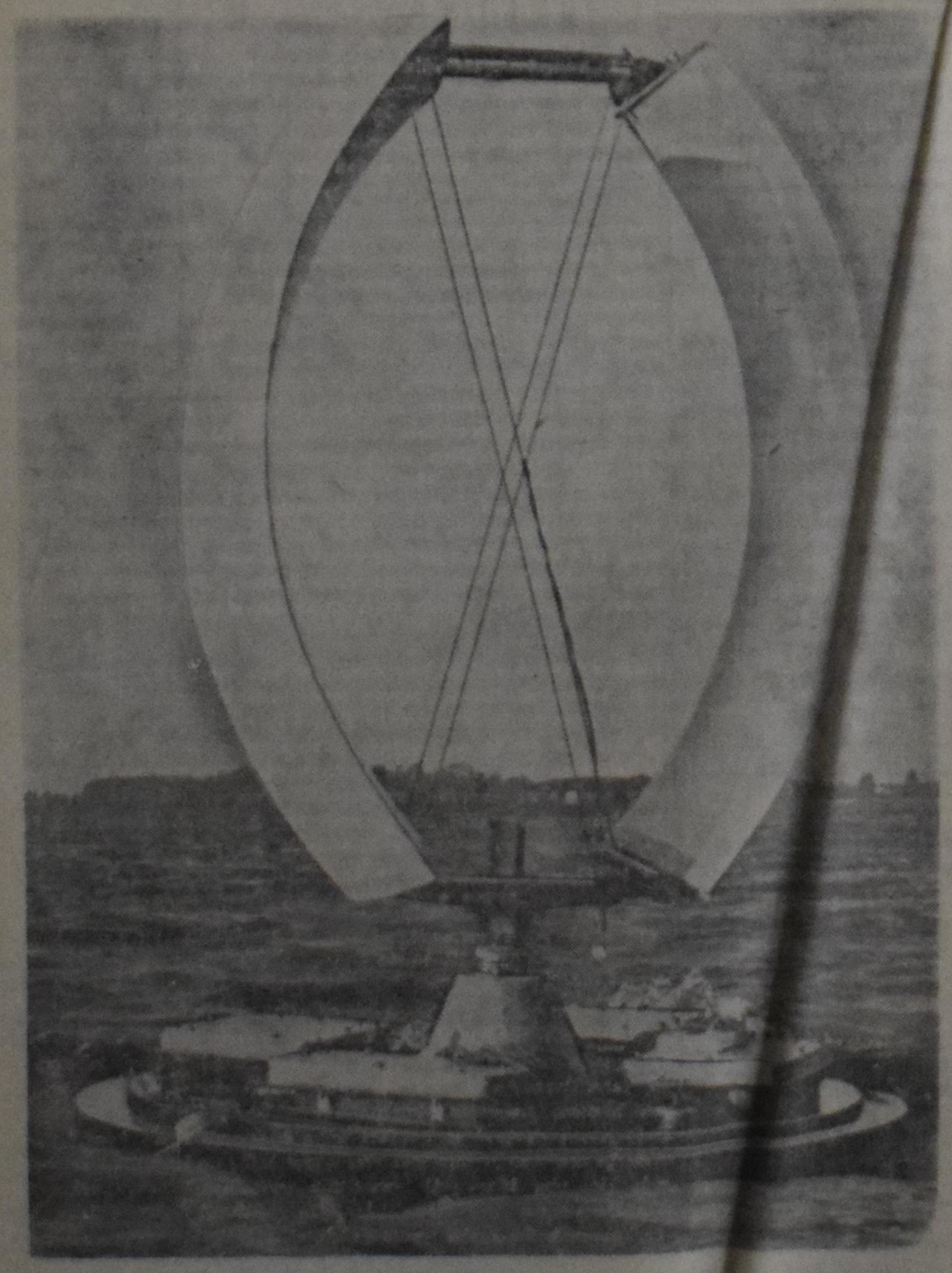
What are the issues behind all the liberal rhetoric and the conservative reaction. The first is the black man's (and indeed all men's) need for a proper self-image. I don't remember what grade it was, or how old I was, or how I reacted to the exposure, but one day I met **Little Black Sambo** in all of his black innocence. I don't even recall what the story line was, but I do know that he is still with us — all of us, black and white alike. He has grown up, of course; sometimes he is visible and sometimes he is invisible. To white men he is most invisible when he is physically present.

He has been called colored, darky, and Negro, and when he responds to these words he is acceptable if not assimilated. It is when he insists on being Afro-American or black that he suddenly becomes a threat; he ceases in our minds to be an American. When America hears "black power" there is an altogether different reaction than if Stokely had merely shouted, "Negro power."

Some of us had to search all our lives for the meaning of our existence in a white world, only to discover that the worst thing about being Sambo is that by the time you passed through the educational system you had a white mind. The church and Christian literature did very little to alter this image, for the church's imagery and vocabulary is weighted against anything black. A children's book has a "black scowl" creep over the face of Cain; a children's worker lectures from a wordless book to black children and black is the symbol for sin. White, of course, stands for purity and salvation.

(Continued on page 6)

*) The Rev. William Pannell, evangelist and author, has found wide acceptance among all levels of society. A former staff director with Youth for Christ Int'l., he has traveled throughout the U.S. setting up lines of communication with inner-city residents. He has written numerous articles for various magazines and recently published a book entitled, **My Friend the Enemy** — an attempt to portray some of the dynamics of living in America as a Negro Christian. Mr. Pannell is presently associated with Tom Skinner Crusades Inc., Brooklyn, N.Y.



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THE CROSS IN CANADA

(Social Concern of the Canadian Churches)

by Rev. G. RIENKS

(I)

Introduction — Motivation

It is our intention to study some of the social concerns of the Christian Church in Canada during the most formative period of Canadian history, viz. the opening of the West and the rise of industry after the turn of the century. We will discover that throughout that period the churches were keenly involved and in many ways put their mark upon the development.

One of the first motives, indeed, of our study is to see what God has done through his church in the past in this country. In the Old Testament Israel was often called upon to remember the great deeds of the Lord in years passed by, and it would be a poor attitude if we did not remember the works God performed through former generations.

One of the problems is of course that we as New-Canadians don't know these things. The fathers cannot tell the stories to the children — Ps. 44:1, Ps. 78:3 — since they themselves grew up in another part of the Christian Church. And, as the saying goes, "Unknown — unloved." The result is that among our people there is not too much appreciation for the christian tradition in this land — "What did they really do. They don't even have . . . !"

In my opinion it is very ungrateful towards God not to recognize his footsteps in the history of this country — and we do great harm to his cause since it is in this historical setting that we must make our humble and serious contribution.

The second motive of our study is, consequently, to orientate ourselves, to get acquainted with the situation in order to invest our cherished heritage. Certainly, principles are the same — in whatever time we live or wherever we live. But is it a fatal mistake to think that the application is the same under all circumstances. There are certain underlying principles in the Mosaic laws given to Israel under the O.T., but you cannot apply those laws without more ado to our modern society. And Peter's admonition to the slaves, "Submit yourselves to your masters — also to those who are harsh", 1 Peter 2:18 — does not sound very biblical in the world today.

In other words — people who on the boat from Holland to Canada knew already everything about how to apply their Christianity in the new home-land and who are not now willing to study the new situation in which they find themselves, had better have stayed home.

I consider it as a great privilege that I had the opportunity to do some post-graduate study at a Canadian university, i.e. Knox College, which is affiliated with the University of Toronto. That does not mean that I consider myself now as a specialist. I feel myself first of all a pastor — but how can you be a pastor unless you try to understand the environment in which you work? During my study I got acquainted with some Reformed scholars who are steeped in Canadian history. An advantage of post-graduate work at Toronto University is that you have to take courses at more than one college. It was Prof. T. R. Millman of Wycliffe College (Low-Anglican) who introduced me in the rich history of Methodism and of the Evangelical Revival of the Church of England. Names like William Romaine, Lady Huntington, John Newton, Charles Simeon, Henry Thornton, William Wilberforce, etc. were mostly new to me. I discovered a whole new area of the Christian Church and it is my conviction that we don't understand the thinking of the Evangelicals in Canada apart from this background.

As New-Canadians we have still a long way to go. Some will say, "This is only history; what we are interested in is the present situation." However, suppose a group of Italian immigrants had settled in Holland after the Second World War. What would you expect from them? Certainly not that within 10 or 20 years they would pretend to know that the whole Dutch setting is wrong and that they are going to outline the future course. It takes more time to understand the basic motives of a nation. The roots go far back into history.

This does not mean that we have to accept the historical situation uncritically. It is even possible that a newcomer has a more open eye for what is wrong in a certain structure — but you cannot change the whole structure overnight. As for me it is more according to our Reformed doctrine to start working within the existing framework than trying to overthrow it in a revolutionary way or to stand aloof because that framework is "worldly" anyway.

We are thankful that there are many among "our people" who want to become involved in the Canadian scene. After all, the Reformed view of life runs deep in our blood. We should however always ask ourselves how to present our case. I, for instance, cannot get away from the thought that the name of a "Committee for Justice and Liberty" — however excellent their cause might be — makes a poor impression upon our fellow Canadians. Imagine that those Italians, after a few years, would have set up a committee under such a name "Voor Vrijheid en Recht" in Holland. The people in Holland would say to them, "If there is no Justice and Liberty in this country, why did you come after all. Please, return to your homeland!"

The Frenchman says, "C'est le ton qui fait la musique" — it is the tone which makes the music. It depends so much on how we present our case.

There are many ways to develop our sensitivity with regard to Canadian life. Ten years ago Rev. Tenis C. Van Kooten wrote his booklet "Living in a new country." If I am not mistaken, it never received the attention in our circles which it should have had. Maybe the way he showed us was too long and too hard, namely of listening and of learning.

Rev. Van Kooten makes the remark that in this whole process of integration "personal contacts" are very important — he means, contacts with Canadian friends. Van Kooten adds to it, "and it is exactly these varied personal con-

(Continued on page 6)

DATA CENTRE

October 29	Opfiering fan it Fryske stik "De Rikeling" yn Jarvis, Ont.
November 1	Opfiering fan it Fryske stik "De Rikeling" yn Hamilton, Ont.
November 5	De tonielgroup fan Jarvis komt yn Strathrey mei it Fryske blyspul "De Rikeling". Colborne Public Skoalle.
November 8	De beroemde Nederlandse kleurenfilm "De stem van het water" van Bert Haanstra en Simon Carmiggelt in Delta Collegiate, Hamilton, Ont., onder auspiciën van de Chr. Action Foundation Inc.

★ ★

The first meeting of team "A" of the A.A.C.S. DISCOVERY I-program "Explorations in Contemporary Living," will be held at 8:00 p.m. in the following communities (speaker for all communities Dr. A. H. DeGraaff on "Family Breakdown"):

October 13	Trinity Christian College, Palos Heights, Illinois.
October 14	Classroom Building Auditorium of Dordt College, Sioux Center, Iowa.
October 20	First Christian Reformed Church, 513 Talbot Street, London.
October 21	First Christian Reformed Church, 23 Tweedsmuir Avenue E., Chatham.
October 22	Bethel Christian Reformed Church, Presott Road, Brockville.
October 24	Calvin Memorial Christian School, 300 Scott Street, St. Catharines.
October 30	Grace Christian Reformed Church, 1580 McCowan Road, Agincourt (Toronto).
November 7	Calvin College Seminary Auditorium, Grand Rapids, Michigan.

★ ★

The first meeting of team "B" will be helt at 8:00 p.m. in the following communities (speaker Dr. Bernard Zylstra on "Family Breakdown"):

October 20	Christian Reformed Church, Main St., Drayton.
October 27	First Christian Reformed Church, College Avenue, Winnipeg.
October 28	Christian Reformed Church, 1807 - 2nd Avenue N., Lethbridge.
October 29	Knox Presbyterian Church, 3704 - 37 St. S.W., Calgary.
November 4	Christian Reformed Church, 661 Agnes Street, Victoria.
November 5	Port Arthur/Fort William (see local bulletin for location).

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Accepted

to Woodstock, Ont., Rev. A. P. Geisterfer of Ladner, B.C.

Declined

for Neerlandia, Ont., Rev. J. C. Verbrugge of Rochester, N.J.

★

PEMBROKE, ONT. CHR. REF. CHURCH RECEIVES MINISTER

September 12 was a day long to be remembered by our church. After a two-year vacancy Cand. Katerberg was led to accept the call to our church.

Our counsellor, Rev. J. Kamphouwer was in charge of the ordination service. Rev. A. Dreise preached the sermon based on 2 Corinthians 4:5. Three more ministers from our classis took part in the service, Rev. A. Schaafsma, Rev. P. Mantel, and Rev. J. Klomps. Several delegates from neighbouring churches spoke words of appreciation and congratulations. Three members of the town council were also present, one of whom spoke briefly.

On Sept. 14 Rev. Katerberg preached his inaugural sermon, A Prayer to Preach with Boldness, based on Acts 4:29b.

D. Rook.

★

HIGH RIVER GETS ITS OWN MINISTER

It was a joyous occasion for the small Chr. Ref. congregation of High River, Alberta, to witness candidate Gerald Hogeterp being ordained as their own minister on Friday, September 19, 1969.

The handlaying by the three Calgary ministers and the minister of the "mother" church of Granum highlighted the solemn moments of Rev. Hogeterp's ordination and installation. The text of the sermon by Rev. H. R. DeBolster spoke clearly of what the charge will be to the new minister. (2 Tim. 4:2)

"Preaching is heralding the message of the King: that Christ is coming and that He as King asks the obedience of all His subjects to live in joy for Him." Paul calls to preach the Gospel at all times and warns for the days that sound teaching will be contraband. We preachers will be tempted to speak only in a manner as the time spirit finds it acceptable. "Many preachers today have yielded to that pressure and turn out to be false prophets. A minister needs to have a close relationship with God, to listen to his congregation, to know what is going on in the world, to step on toes, if necessary, to enfold the Banner of the King." Rev. DeBolster charged the congregation to so receive their new pastor, as he will be working in their midst.

Congratulatory remarks were sent by Rev. and Mrs. P. J. Hoekstra, who were unable to be present and the C.R. Church of Brooks. The United Church minister, Rev. L. J. Ling, congratulated the church on behalf of the ministerial association for their fine work of witnessing in the community. Also brother Wigman from Granum was happy to welcome Rev. Hogeterp to the classis Alberta South fellowship. Speaking for the consistory and the congregation, br. VanderPloeg was grateful for the work of Rev. Hogeterp before he was called their minister, for the assistance of the mother church of Granum and for the work of their latest counselor Rev. A. VanEek, who was presented with a writing set.

Although the congregation is still small (it has 20 families and a total of 93 members) there is a potential for a somewhat slow but gradual growth: High River is a satellite town to Calgary, as it is 25 miles away from Calgary's south city limits. Mainly a farmer's town with a population of 4,500 it is waiting for more industrial development, as it is closely located to Highway no. 2 to Calgary. At present the population consists of tradesmen and small business owners, commuters and many retired people.

The outreach in the community by the Christian Reformed Church is channeled through a Sunday school for adults and a Bible study discussion group, held at homes.

Rev. Hogeterp and his wife have made many good friends by the active interest they are taking in Kingdom causes. This is why so many outsiders, mainly Calgarians were attending the High River ordination service, and the home of felowship afterwards, which became a manifestation of the bonds of the greater Calgary Christian Reformed community.

F. H. V(erhoeff).

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Swim Experiences

In a circular letter of the Niagara Young Calvinist League Jerry Bulthuis tells something of the experiences of the members of SWIM teams, which are composed of young people who spend some of their summer holidays in the service of their church.

What is SWIM?

SWIM stands for Summer Workshop In Missions and is a summer volunteer program set up by the Christian Reformed Board of Home Missions and the Young Calvinist Federation. The aim is to assist smaller churches in their evangelistic outreach, because these churches do not have enough people to conduct their own evangelism program. To such churches SWIM teams are sent in the summer, after which the members of those particular churches do the follow up in the winter months.

During the last summer 450 young people went to over 80 fields across the North American continent.

The opinions before they go

Most of the team members are young people who have little or no experience in the field of evangelism. Each team has a field leader who can help them, but actually they go without any practical experience. Moreover, these young people spend their summer holidays while others make money in the same time.

Here are some of the motives which moved these young people to make themselves available for SWIM:

"I want to let my faith increase when I see God act in peoples' hearts."

"Swim will broaden my horizons, both spiritually and mentally."

"Everything involved makes the whole thing so intriguing; being with other people and children, visiting hospitals, and just going to a place where I don't know anyone except the group I go out with."

"Here I stand, I thought, an average teen who wants to make over the world, complains about apathy among older people, complains about the ills of society. What a great chance for me! What better way to make a better world than with Christ."

Reactions after they went

The Swim program has an effect on the Swimmers as well as the fields they are sent to. Here are some reactions expressed by the Swimmers after their return:

"I never knew that the Bible coud say so much to me, and that prayer could be so exciting."

"I thought there would be more doors slammed in my face and more canvassing. I did not think it would be as great as it was."

"In a way it was greater than I ever thought it would be."

"It has brought me closer to God and taught me what the Bible says. God expects a mature Christian to be and to do."

"My faith has become stronger and I can talk about my faith to others without being shy."

"Although some of the things seemed useless at first, once we heard some of the results the doubts vanished."

Mr. Bulthuis comments: "The youth of today are often called the new generation because they want action now, they are not satisfied with words or promises. Now when man has demonstrated his enormous capacity by space travel, he needs the word of God to guide him as never before. As life becomes more and more complex and the strain of daily life increases, everyone needs the strength God makes available to all who permit Him to meet them in the pages of the Bible. Swim is young people in action, in action for their Lord and Saviour.

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ROEPT NIAGARA CANADA?

Elders in dit nummer hebben wij een kort artikel overgenomen uit "The Banner", waarin Rev. Eugene Rubingh een speciaal beroep doet op Canada met betrekking tot de zending in Nigeria.

Zoals bekend is er in Nigeria sinds Juli 1967 een burgeroorlog gaande die waarschijnlijk reeds lang tot het verleden zou hebben behoord, ware het niet, dat verschillende buitenlandse mogendheden de strijdende partijen van wapens en munitie voorzien.

Het is evenzeer bekend, dat de Christian Reformed Church in dit land een uitgestrekt zendingsveld heeft en dat daar verschillende christelijke kerken zijn ontstaan, die vooral in hun jonge bestaan nog sterk zijn aangewezen op steun van de kerk in het buitenland.

En die kerk in het buitenland, in casu de Christian Reformed Church is meer dan bereid de Nigeriaanse kerken de helpende hand te bieden. Er zijn verscheidene leden van die kerk gereed om naar Nigeria te gaan. Maar zij kunnen niet. De federale regering van Nigeria is zeer voorzichtig in het toelaten van buitenlanders en speciaal de Amerikanen hebben de grootste moeite om visas te krijgen. De federale regering van Nigeria is van mening, dat Amerika in het verleden teveel op de hand van Biafra is geweest met het gevolg, dat men nu niet bereid is om Amerikanen het land binnen te laten.

Deze houding van de federale regering werpt bepaalde grote moeilijkheden op. Men wil aan het werk, men heeft personeel beschikbaar, maar de mogelijkheid om daar te komen is nu geblokkeerd.

Vandaar dat men in de Amerikaanse sector van de Christian Reformed Church nu naar de Canadese sector kijkt, om te zien of daar mensen bereid zijn naar Nigeria te gaan. Men is in Nigeria veel eerder bereid een Canadees toegang tot het land te geven, dan een Amerikaan. Het schijnt zelfs zo te zijn, dat een Canadees geen normaal viso nodig heeft om in Nigeria te wonen.

Wij vestigen hierop speciaal de aandacht, omdat wij menen, dat het werk in Nigeria niet mag staken om deze reden. Er wordt in de Canadese sector van de Christian Reformed Church wel eens geklaagd, dat het Amerikaanse deel sterk de overhand heeft en dat Canada eigenlijk niet voor vol meetelt. Maar dan is hier nu een gelegenheid, om deze al dan niet denkbeeldige gedachte te doorbreken. Temeer zo, daar men niet alleen predikanten nodig heeft, maar tevens omziet naar andere professies en ambachten.

Toen Esther koningin geworden was en toen het er voor de Joden hachelijk uitzag, zei Mordechai tot zijn nichtje onder andere: "Wie weet, of gij niet juist met het oog op deze tijd de koninklijke waardigheid verkregen hebt." Met een variant daarop zouden wij willen zeggen: wie weet of sommige van onze lezers niet juist met het oog op Nigeria in Canada zijn gebracht. D.F.

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★ ★

UITGESTREDEN

Dezer dagen ontvingen wij een lange brief van een abonnee, waarin hij ons verzocht zijn abonnement niet te verlengen. Dit is nooit prettig. Wij houden uiteraard al onze abonnees liever bij elkaar. Maar deze abonnee gaf ons zijn reden. Hoewel zijn brief te lang is om in zijn geheel over te nemen, geven wij hier een enkele passage door:

> *"Ik ontving uw verzoek om vernieuwing van mijn abonnement. Ik zal het echter niet doen. Een hoofdstuk uit mijn leven is afgesloten. Ik laat jullie met je vragen en problemen modderen. Het is een beetje comisch, dat jullie na 2000 jaar christendom nog proberen uit te vinden wat je nu eigenlijk wel en wat je niet moet geloven. Ik heb mijn bijdrage geleverd. Hiermee is de verantwoording van mij af. Een verkeerde trent kan ik niet tegenhouden. God wil het blijkbaar zo. De tijd van genade en van een bloeiend gereformeerd leven is voorbij."*

Nu kan men gemakkelijk enkele tegenargumenten naar voren brengen. Maar weglopen brengt de oplossing niet. Dat wil niet zeggen, dat iemand niet moe kan worden, wanneer hij al maar zijn bezwaren naar voren brengt en er blijkbaar naar die bezwaren niet wordt geluisterd. Zeker kan dat. Maar is dit een reden om weg te lopen? Mogen wij dat? Moeten wij niet onze stem laten blijven horen indien wij dingen of standpunten onverenigbaar met onze overtuiging vinden? Tenzij wij gedwongen worden heen te gaan, moeten wij ons inziens blijven getuigen voor wat wij een goede zaak noemen. Als wij de vergelijking even maken mogen en ons trachten in te denken hoe God over ons denkt — zou de Here het al lang niet hebben moeten opgeven om Zich met ons te bemoeien? Hebben wij allen, wie wij ook zijn, niet meer dan voldoende reden gegeven voor God of Zich van ons terug te trekken? Maar Hij gaat niet weg! Hij blijft. Wij kunnen daar niet genoeg dankbaar voor zijn — maar God bijft ons vasthouden. Niet alleen hier, maar overal ter wereld.

Dit alles neemt niet weg, dat wij toch wel willen luisteren naar de argumenten, die deze abonnee naar voren bracht als grond voor zijn bedanken. Hij vindt eigenlijk dat Calvinist-Contact veel te liberaal is. Wij glijden — volgens deze abonnee — af en wij zijn in onze vaart niet te remmen. Daar staat tegenover, dat onlangs iemand ons zei (en hij meende te spreken namens vele van zijn vrienden) dat ons blad veel te conservatief is. Wij zouden niet voldoende aandacht aan nieuwe denkbeelden geven en daardoor de weerklank bij velen missen. Als je die twee standpunten naast elkaar legt, dan gevoel je jezelf wel tussen twee vuren.

Welk antwoord wij dan hebben op deze bezwaren? Of in andere woorden, wat wij als taak zien voor ons blad? Eigenlijk geen andere dan de taak van u en mij. Het doel van ons blad is in feite geen ander dan het doel van uw en mijn leven. En dat doel is: mee te werken — mee te mogen werken — aan Gods toekomst. Een ander doel bestaat er niet in het leven. Uw en mijn leven hebben alleen zin in het grote verband van Gods plan. En dit plan voert naar de terugkeer van Jezus Christus op de aarde. Ontneemt iemand ons blad dit doel, dan heeft de krant geen reden van bestaan meer. Ontneemt iemand DIT doel aan het leven van een ander, aan uw of mijn leven, dan heeft dat leven geen zin meer. Ongeacht wie wij zijn, ongeacht welk werk wij doen, ongeacht waar wij wonen en van welke gemeenschap wij deel uitmaken, maar als God daaruit verdwijnt verliest op staande voet dat leven zijn bestemming.

Misschien zijn wij ons daar niet altijd van bewust. Misschien ook komt dit lang niet altijd uit in hetgeen Calvinist-Contact publiceert. Maar dit is toch wel zeer nadrukkelijk het doel van ons werk.

Het is te betreuren als, met deze doelstelling voor ogen, abonnees menen te moeten heengaan. D.F.

WIJ LAZEN VOOR U

MERU EN GOLGOTHA,

de veelheid der verlossingswegen en de belijdenis aangaande Jezus Christus als de enige Verlosser;

door A. G. Honig Jr.,

Wever, Franeker, (1969).
357 pp.

Dit is de Nederlandse uitgave van een boek dat professor Honig heeft geschreven in en voor Indonesia. De auteur is de zoon van de vroegere dogmaticus met dezelfde naam. Hij is ook bekend onder ons in Canada. Toen hij Indonesia verliet om in de Theologische Hogeschool te Kampen de Zendingswetenschappen te gaan doceren verbleef hij enige tijd in Canada, bezocht zijn zuster in Hamilton, en vervulde spreekbeurten voor verschillende groepen.

Meru is de naam van een mythologische godenberg op Oost Java. De titel van het boek geeft dus aan dat het boek de Christelijke verlossing contrasteert met de niet-Christelijke gedachten: Meru en Golgotha. De titels van vijf hoofdstukken geven een duidelijk beeld van de gang van het betoog. Hoofdstuk I, Verlossing, een geloof waarmee we alleen staan. II: Verlossing, een geloof waarmee religieuze ergernis verwekt wordt. III: Verlossing, een geloof waarmee rationele ergernis verwekt wordt. IV: Verlossing, een geloof waarmee we botsen in de samenlevingsverbanden. V: Verlossing, een geloof waarmee we een andere toekomst verwachten.

Het is een Bijbel-getrouw, interessant en opbouwend boek. 't Komt van de zendingsvelden. Daarvandaan ontvangt de Kerk vaak haar inspiratie, vaart en visie. Maar er is de laatste vijftig jaar ook veel verwarring gesticht door zendelingen die niet langer de waarheid verkondigen maar de waarheid zoeken in een dialoog met de niet-Christelijke religies. Het boek van Honig is trouw en tolerant, evenwichtig en hartstochtelijk.

't Is merkwaardig hoe de belijdenis uitspraken van de oude concilies (Nicea, Chalcedon), die zich momenteel niet in grote belangstelling en/of waardering verheugen, urgentie krijgen tegen de achtergrond van de pantheistische religies. Ineens wordt men zich weer bewust dat de Twee Naturenleer nog steeds nodig is om het Evangelie te bewaren temidden van de religieuze eenheidsmystiek van de Oosterse verlossingspogingen. En zo is het ook heilzaam als Honig, vanuit zijn eigen gezichtspunt, protesteert tegen Baltmann. De vraag naar de eigenlijke heilsgeschiedenis is voor de jonge kerken van het allergrootste belang, zegt Honig. En Bultmann berooft hen van alle klaarheid. Zo'n protest moet gehoord worden. Westerse theologen kunnen zich overgeven aan de theologie als aan huiselijke liefhebberij. Maar de missie van de Kerk vraagt in de eerste plaats om een ongeschonden Evangelie.

Hoewel het hele boek geschreven werd met het oog op de jonge kerken en ten overstaan van de "andere godsdiensten", onderhoudt de schrijver doorlopend kritisch contact met allen die in onze tijd de Christelijke Boodschap analyseren en vertalen. Er is een uitvoerige afrekening met Tillich (tenslotte net zo rationalistisch als de Islam) en met J. A. T. Robinson. (Een sympathieke benadering; Honig zegt dat hij niet alleen veel van wat Robinson schrijft kan "meevoelen maar ook de noodzakelijkheid van vele dingen die hij zegt (kan) beamen." p. 165). De professor is zeer belezen. De filosofen worden besproken, van Heidegger tot Sartres, waar de auteur handelt over "De ondenkbaarheid van de noodzaak van Christus' komt" (pp. 187 ff). Niemand kan klagen dat er niet genoeg is, in dit boek. Men zou met enige recht kunnen zeggen dat er een beetje "te veel" is. Dit "te veel" geldt voor de aandacht die aan sommige ideeën en geschriften gegeven wordt. Een hoofdstuk uit A. Th. Van Leeuwen's **Christianity in World History,** waarmee de auteur het hartgrondig oneens is, krijgt acht bladzijden (222 ff). Het "te veel" kan ook gezegd worden met betrekking tot Honig's uiteenzetting van de inhoud der Bijbelse Boodschap. Als hij in Hfst. II schrijft dat de Christelijke Boodschap religieuze ergernis verwekt, stelt hij de vraag: "Wat leert de Bijbel over Christus?" Dan handelt hij achtereenvolgens over de Godheid (66-80), geboorte uit de maagd (80-91), zijn mensheid (91-96) en het doel van zijn komst (96-102) met doorlopende verwijzing naar zijn vader's **Handboek.**

Even later, handelend over "het sombere beeld van de mens in de Bijbel" (dat ergernis verwekt), geeft de schrijver een samenvatting van het werk van Christus, georienteerd aan het boek van Berkouwer over dit onderwerp. In het vierde hoofdstuk (de botsing met de samenlevingsverbanden) geeft hij eerst een uiteenzetting over de aard van het Koninkrijk der Hemelen, waarbij hij dankbaar gebruik maakt van het werk van Ridderbos. Ik bedoel natuurlijk niet dat Dr. Honig een naprater is, nog veel minder dat hij zijn bronnen niet goed gebruikt heeft, maar men vraagt zich toch af of dit allemaal nodig was. In ieder geval is het niet onnuttig. En het zal wel in de eerste plaats verband houden met het Indonesische publiek waarvoor de missionaris schreef.

Het Canadese publiek (voorzover het Nederlands leest) zal bijzonder geïnteresseerd zijn in het vierde hoofdstuk waarin de verhouding van Kerk en Koninkrijk, de noodzakelijkheid van het Christelijke getuigenis en de wenselijkheid van Christelijke politieke partijvorming uitvoerig besproken worden. (Canada wordt genoemd op p. 249).

Dr. Honig gelooft niet dat Christenen zoutend zout voor de maatschappij kunnen zijn als zij zich in de samenleving verbergen. ". . . het principe van . . de doorbraak heeft na twintig jaar praktijk niet veel te zien gegeven waarover men zich in gemeenschap met Christus kan verheugen." (234). De vrees om over Christelijke beginselen te spreken deelt hij niet. K. Barth heeft ons de vrees (en de voorzichtigheid!) geleerd, maar "De geschiedenis van de Kerk laat ons zien dat de verschillen . . . niet de vraag betreffen of geen beginselen, maar dat het probleem is geweest welke beginselen." (235). "Als b.v. Barth's brochure 'Christengemeinde und Bürgergemeinde" geen beginselprogramma genoemd mag worden, dan zouden we graag willen weten wat het dan wel is." (237)

Honig haat de totalitaire staat, niet slechts omdat hij een vrijheidslievend mens is, maar omdat hij een Christen is en de demonen kent, de "helse machinerie" (248) van de dictatuur. Door zijn gehele betoog schijnt de overtuiging dat vrijheid — ook maatschappelijk en staatkundig — slechts gewaarborgd wordt door overtuigingen ontleend aan het Christelijk geloof. De noodzaak van een Christelijk getuigenis t.a.v. de burgerlijke vrijheden drukt hem bijzonder vanwege zijn kennis van de toestanden in Afrika en Azië. In deze werelddelen hanteert men een notie van "vrijheid" dat voortkomt uit de religieuze eenheidsbeleving van de groep. In praktijk betekent het dat de totaliteit, de natie, vrij is, maar binnen de totaliteit staat alles onder de tirannie van het geheel. Het is bijzonder instructief wat Dr. Honig over deze zaak te zeggen heeft (245 ff).

Dit is een boek dat bouwt.

Moge Professor Honig, die kort na zijn benoeming in Kampen ernstig ziek werd, volledig herstellen en nog lang zo doceren.

Andrew Kuyvenhoven.

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The Gospel in Soviet Russia

THE REV. JOHN SERGEY

It was my privilege to visit the Soviet Union in April and May of 1968. I spent four weeks in the U.S.S.R. preaching and singing in Protestant churches which are known as Evangelical Christian-Baptist churches. The churches in Soviet Russia in which I had the privilege of ministering asked me to convey their greetings to all other churches I may visit in my travels. Thus I bring to all listeners of the Temple Time broadcasts Christian greetings from the churches in Leningrad, Moscow, Kharkov, Kiev, Rovno and Minsk.

I have been asked to share some of my experiences in these Russian churches with you on this broadcast so that you can have a more meaningful part with us in this ministry through your prayer support. As you undoubtedly know, there are many difficulties and obstacles in carrying on the work of the Lord in Soviet Russia. Churches do not have the freedoms and opportunities that we have. Generally speaking, only one Protestant church is allowed in any one city. There are exceptions. For instance, in the city of Kiev there are four Protestant congregations. Also, the church, or house of prayer as it is generally called by Russian believers, is usually located on the outskirts of the city, making it difficult for people to get to. Most churches are without any duplicating equipment, thus making it necessary to copy all church materials by hand. Very few Bibles or New Testaments are owned by believers. Thus far there are none available to the general public. There are no Sunday schools in the churches. These are forbidden by law. Although theoretically young people are not allowed in churches until eighteen years of age, I was pleasantly surprised to see children in many of the meetings and also a goodly number of young teen-agers.

In spite of these many difficulties, there is a spirit of revival in the church. You sense this immediately upon entrance into the church building. Protestant church services are literally packed with worshipers. Not only are all the seats taken, but all available standing space in the aisles and on the stair walls leading to the worship service the choir sings at balconies is jammed with people. All available standing room is taken at every service.

Since the Evangelical Christian-Baptist Church in Moscow is most familiar to Americans through the American press, let me use it as an illustration of how worship services are conducted. There are three worship services on Sunday. One is at 9 o'clock in the morning. Another is at 1 o'clock in the afternoon and then the third service is at 6 o'clock in the evening. During the week they have three additional worship services. They are on Tuesday, Thursday, and Saturday evenings. All of these services are filled to capacity.

In each worship service there are three sermons preached by three different pastors. The congregation listens with great eagerness and attention. While preaching, you have the feeling that the listeners are drawing out of you all that you can give them of gospel truth. As you announce and read your text out of the Bible, many small notebooks come out and you see your hearers writing down the Word of God as you read it to them. I shall never forget how eagerly and intently they listened to the preaching of the Word.

Russians have always been a singing people. How much more so when they are Christians! Thus there is much congregational singing and also choir singing and other special music in their worship services. When the pastor announces a hymn to be sung by the congregation, he will read the first stanza and then the congregation sings that stanza. Then he reads the second stanza and it is sung. This is the way it is done until all the stanzas are sung. Very few have hymn books. They sing the hymns of the church with unusual depth of feeling. There are three separate choirs in the Moscow church. Each choir has approximately one hundred fifty voices. One of these choirs is a youth choir. It is composed of young people from fourteen years of age and up. Since the choir loft cannot hold an entire choir, only a part of a choir can participate in a service. During each service they have vocal quartets, trios, duets, and solos. Some of this special music is accompanied with various combinations of instrumental music. Russian people appreciate and want much gospel music in their worship services.

All church buildings are owned by the government and are used by the congregation rent-free. The congregation has the responsibility of keeping the buildings in good repair. The pastoral staff in each church is supported by the free will offerings of the local congregation. I was happy to see young men on the pastoral staffs of the churches. Protestants have no Bible school or seminary in the U.S.S.R., so young men are trained for the ministry in the local church under the tutelage of older pastors. What a joy it was to see that Jesus Christ is giving to His church in Soviet Russia evangelists and pastors and teachers. I was pleasantly surprised at the excellent quality of preaching in Russia. It is Biblical and thoroughly evangelical. This year the Soviet government is allowing Protestants to carry on a Bible correspondence school. For this first year they are limited to one hundred students. These courses will be two years in length. Among the subjects given are Pastoral Theology, Exegesis, Homiletics, and Dogmatics. In addition to correspondence lessons, these students will be called to Moscow twice a year to take examinations in the material they covered in their lessons.

I was most anxious to know what results these churches were having in reaching the unsaved. Thus I would ask as to how many joined the local church in the first quarter of this calender year. Here again I was pleasantly surprised to learn that in each church I visited, many had already joined the church during the first three months of this year. In addition to this, some of the churches had hundreds of applicants for church membership. Most of these additions to the church are young people eighteen and nineteen years of age. What a joy it was to see many Russian young people serving the Lord in church services in each city I visited!

But the greatest thrill I had, next to preaching the gospel in Soviet Russia, was to get the reaction of listeners to our Russian radio broadcasts. In one of the churches, before I was introduced to the congregation, a man sitting next to me asked me for a Russian New Testament. I said I didn't have one with me to give to him, but that he could hear me read the Bible over the radio and thus write it down for himself. He looked at me in amazement and said, "Are you Ivan Mihailovich Sergey?" I said, "Yes." Right there in church he threw his arms about me, thanking me profusely for our Russian Bible reading broadcasts. He said, "Ivan Mihailovich, I listen to you every day. Everywhere people are listening to you." In all of the cities where I preached I was thanked not only by individuals, but by crowds of people after each service. They could not thank me enough that we give them the precious Word of God over the radio.

Many Russians pleaded with me to increase the amount of time we give to the reading of the Bible into their land.

God has given us an open door into Soviet Russia through radio. Practically every home in Russia has a radio receiver. Through radio we have access into Russian homes with the gospel of Christ. Also, it is most important that we give Russians the Word of God in their own language. The written Word reveals the Living Word — our Lord and Saviour Jesus Christ. God has given you and me the opportunity of having at least one copy of the Bible. We can reach down into any pew of our churches and take out a hymn book. This is unheard of in Soviet Russia. They have a desperate shortage of Bibles, New Testaments, and hymn books. In fact, there none available to the general pu lic. But God has given us a w to get His precious Word to t people and that is through rad There are thousands of Russia at their radio receivers, turni the dials, hoping to hear the Wo that will satisfy. Dialectical m terialism cannot satisfy the lon ings of the human heart. Jes said, "Man shall not live by brea alone, but by every word tha proceedeth out the mouth of God (Matt. 4:4).

Out of a total population o 230 million in the Soviet Union there are only about 750 thousan Protestants. Only one-third o one percent of the population are in Protestant churches in the U.S.S.R. Thus you can see that Soviet Russia has a desperate need for the Word of God.

— From a "Temple Time" message.

ONS FEUILLETON

WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 7

Andries Blomhuis rijdt door de lauwe zomernacht. Nee, bepaald in een jubelstemming is hij niet. Waarom zou hij? Er is veel in dit liefdesavontuur, dat hij graag anders had gezien. Natuurlijk, Sjoeke is een aardig meisje. Een mooi meisje ook. Maar er is veel dat hem niet aanstaat: haar vader mollenvanger en handelaar in hulst met bes. Ja, vooral "met bes", dat zeiden ze er tenminste altijd trouw bij. Hij lacht een beetje bitter. En beensnijder ook nog en bij de scholen langs. Jonge, ja. Hij ziet er zich al mee aankomen bij zijn ouders, zijn broers en zijn zuster. En uit buitenkerkelijke kringen. Zo heet dat tegenwoordig. Ja, dat is nog het ergste. Andries fietst door de stille zomernacht. Het is me wat, kon hij nu maar zeggen. En dit meisje wil ik en geen ander. Maar zo ver is hij nog lang niet.

Die Trapper is wel een knappe man. Zo'n glad gaaf gezicht en mooie grijze ogen. Veel knapper dan zijn vader. Die is dik en zijn gezicht is kwabbig ook. Maar hij ziet zich al aankomen met de mededeling: Trapper is een knappe man. Daar koop je niets voor. Nee, over alle kanten is Andries niet gelukkig met dit alles. En toch . . . en toch . . .

Een beetje onzeker rijdt hij het erf van de boerderij op.

Machtig staat het hoge dak als een donkere driehoek tegen de nachthemel.

Andries zet de fiets in de schuur en klimt de trap op naar zijn kamertje. Willem wordt even wakker, als hij naast hem in het ledikant schuift.

"Waar kom jij vandaan, nachtbraker?" bromt hij.

Andries geeft daar maar geen antwoord op. Hij zucht . . .

Willem Blomhuis rijdt op zijn bromfiets naar huis.

Hij moet dit even verwerken . . . Nu is hij onderwijzer.

Vandaag deed hij examen. En hij is geslaagd. Hij heeft er geweldig tegenop gezien. En nu het achter de rug is, is 't hem meegevallen. Vaderlandse geschiedenis was het moeilijkste nog. Die mijnheer met zijn lange baard had van die lastige vragen gesteld: Werden de Engelse en Russische legers, die in 1799 een aanval deden in Noordholland, alleen door de Fransen of ook door Nederlanders bestreden? Natuurlijk alleen door Fransen, de Nederlanders wilden graag weer vrij worden. Maar toen was het woord "Patriotten" hem te binnen geschoten. "Het leger der Bataafse Republiek vocht ook tegen Engelsen en Russen, mijnheer." Ja, dat was goed geweest, maar je kon tenslotte niet alles weten. In elk geval: hij had de akte! Hij had al een telegram naar huis gezonden. Daar zouden ze ook wel blij zijn. En nu maar solliciteren.

Vreemd, nu hij klaar was, lokte het hem helemaal niet zo aan, om ergens in een school voor de klas te staan. Was hij daarvoor de geschikte man? Vaak betwijfelde hij het. Maar hij had daar nooit met zijn ouders over durven spreken. Willem wordt onderwijzer, zo was het thuis uitgemaakt. En nou ja, als je vijftien of zestien bent, dan laat je je dat gemakkelijk zeggen.

Hij moest bekennen, dat hij ook niet wist wat hij dan wel zou willen worden. Doorstuderen? Staatsexamen en dan naar een universiteit? Nee, dat was ook niets voor hem. Zo'n studiebol was hij nu ook weer niet. Als hij er een enkele keer toe kwam, om nu eens vast te stellen wat hij dan wel wilde, dan . . . nou ja, corespondent of verslaggever van een krant. Liefst in het buitenland. Ja, als dat kon . . . Dat zou hij veel liever doen dan op het een of ander dorp in de school staan. Natuurlijk, je leerde de kinderen ook uit de bijbel . . . , maar ja, er waren ook wel lastige kinderen en lastige ouders. Hij wist er alles van . . . Afijn. Hij had de akte. Hij moest maar niet piekeren.

Thuis werd hij feestelijk ontvangen. Lies had bloemen voor op tafel gekocht. Ze feliciteerden hem allemaal: vader, moeder, Lies, Andries en Jetse. Jetse kneep zijn hand bijna stuk: "Van harte, Willem, mooi dat je erdoor bent."

's Avonds komen vrienden en medeleerlingen feliciteren. Het wordt een heel feest.

Sikke Blomhuis schudt af en toe zijn hoofd. "Heden, mensen, wat is dat jongvolk toch luidruchtig. En maar platen laten draaien.

Als Sikke en zijn vrouw naar bed gaan, dreunt het huis nog van al dat gezang.

"Moet dat nu beslist zo?" vraagt Blomhuis aan zijn vrouw, als zij zich uitkleden.

Ze lacht een beetje: "De jeugd van nu is anders dan wij vroeger waren, Sikke," zegt ze. "Daar zullen wij aan moeten wennen . . ."

Blomhuis schudt zijn dikke hoofd. "Ik vindt het maar een flauwe boel," zegt hij. "Neem me niet kwalijk. Ze zijn anders, zeg je? Gelijk heb je, maar of ze beter zijn?"

Ze schuift naast hem in bed. "Slechter soms?" vraagt ze.

"Nou slechter . . . slechter . . ."

"Het is toch mooi dat Willem is geslaagd," zegt ze. "Wij kunnen toch dankbaar zijn. Of niet? Of niet, Sikke? Ik heb er tenminste voor gedankt. Jij soms niet?"

"Ja, dat wel. Maar ik moet wennen aan dat feestgedoe."

"Ja, ik ook," zegt ze en lacht zacht. "Nou, welterusten."

Dit is de tweede zondagavond dat Andries een bezoek brengt aan Sjoeke Trapper. Terwijl hij door de zonnige avond erheen fietst, is hij het nog niet met zichzelf eens geworden, of hij deze verkering moet aanhouden of dat hij er een punt achter moet zetten . . .

Thuis heeft hij zich nog niet uitgelaten over zijn doel van zijn tochten op zondagavond. Het loopt daar zo gauw niet in de gaten. Op andere zondagavonden was hij ook wel op de fiets weg. Dan zat hij bij een vriend, of stonden ze wat te praten op het pleintje bij de kerk. Maar hij zal toch wel eens voor de draad moeten komen met zijn nieuwe aanwinst. En daar ziet hij wel erg tegenop. Als hij nu zelf maar wist wat hij wilde. Maar dat weet hij niet. O, de mensen zijn best, gul en vriendelijk. Niets op te zeggen. En toch . . . Het is er zo anders dan thuis. Thuis, gesprekken over kerk, over het verenigingsleven, over de zending vaak ook. Daar leeft men ergens anders voor, hoe gebrekkig dat dan ook mag z.jni Onuitgesproken is er toch het weten, dat het leven voor geld en geluk op aarde niet alles is, zelfs niet het voornaamste. Zonder dat dit nu vaak wordt uitgesproken, staat het leven daar toch in het teken: leven niet voor onszelf, maar zoeken het komende koninkrijk van God. En bij Trapper niets van dat alles. Daar praten ze over niet veel meer dan voetballen en klaverjassen, Daar weten ze nauwelijks dat er dominees bestaan. Nou ja, ze weten dat wel, maar ze komen zelden met één van hen in aanraking. De kerk laat hen koud. Het geloof is hun vreemd. En daarom voelt Andries, hoe hartelijk en vriendelijk die mensen ook zijn, zich er toch niet zo goed thuis.

Maar toch rijdt hij hier al weer op zijn fiets en gaat hij er weer naar toe. Ja, naar Sjoeke. Daar wringt 'm de schoen, Sjoeke. Hij kan haar niet vergeten. Hij denkt alle dagen aan haar. Al komt ze dan uit een heel ander milieu . . . Al houdt haar vader verhalen die hem niet boeien en al lacht haar moeder om grappen, die hij niet graag thuis zou vertellen, Sjoeke is anders. Haar komen in vele andere gezinnen, haar omgang met mensen uit verschillende kringen hebben haar zeker veranderd. Andries Blomhuis moet zichzelf bekennen, dat hij echt van dit meisje houdt. Lies, zijn zuster, mag graag de radio afstellen op een luchtig programma. Daar zingen ze tegenwoordig zo'n liedje, dat eindigt met: "Peter, je bent verliefd . . ." Daarin herkent Andries zichzelf en neuriet mee: Andries, je bent verliefd. En daarom is hij al weer onderweg en is hij blij dat hij straks bij Sjoeke zal zijn.

(Wordt vervolgd)

MISSION EMPHASIS WEEK

The Mission Emphasis Week in the Niagara Peninsula has come to an end. However, it could very well be that a new idea has been born.

As reported previously in our paper the Classis Hamilton of the Christian Reformed Church had taken the initiative to change the pattern of the yearly visits of the missionaries. Usually various missionaries come to different churches and show slides and tell about their work. The people in Hamilton thought that a change may be an improvement. Instead of planning a meeting in different churches they called upon the congregations to organize coffee- and tea-parties, luncheon meetings, businessmen's breakfasts, dinners, etc. The idea was wonderfully received and in each place a number of people were invited to take care of a certain get-together. These people in turn would invite a number of their friends to their homes and a special committee would take care that at the specified time a missionary would be present so that a conversation could develop.

All concentration was directed to that particular week and all other activities would be interrupted. In doing so it was hoped that the attention of all the churches would be focussed on missions.

Rev. A. Kuyvenhoven of Hamilton I had written a devotional and study-booklet for the occasion, which booklet was titled "Sharing the mind and the mission of the Master." The booklet was handed to all the families in the classis.

Now that the week has past it can be said that the plan worked very well. The week began with a full day retreat for ministers and their wives with the missionaries and the week closed with an all day meeting with the young people. During the other days the missionaries were transported from one place to the other. Sometimes this was a little too much, since it happened that a missionary had to be at eight different places in one day, and not every meeting was even successful. But on a whole there was reason for much joy and thankfulness.

The missionaries here on furlough, came from different fields, from Nigeria, from Mexico and from Japan. They were not all ordained men. Next to ministers there were also nurses, a teacher, and a (Nigerian) dining hall manager. They all, although very tired from the exhausting week, were very thankful and enthusiastic for what they had received and experienced. One minister told us that likely he would not be in the country when the next Mission Emphasis Week was going to be held, but he would envy the man who would take his place.

After a strenuous week the young people had reserved the missionaries for themselves for the entire Saturday, concluding the day with a mass meeting. During this meeting which was attended by an estimated 2800 people, they offered the missionaries a truck for use in the Mexican field. It is understandable that this was received with much enthusiasm and with great thankfulness.

The idea of such a week will probably spread over the continent.

In a long letter to Rev. M. D. Geleynse of St. Catharines the Board of Foreign Missions expressed its sincere gratefulness for this week. We quote some paragraphs from this letter:

"You are perhaps in a better position than we to judge the value of this method and its effect upon the people of your area. The effect upon the missionaries, however, was one of great enthusiasm. Day after day the missionaries returned to the motel, bone-tired but tremendously inspired. It was apparent to each one of us that God's people were behind us in the mission enterprise and literally hungering for this contact and eager to be involved. The tremendous experience of the Saturday night rally can hardly be described, but the missionaries were very moved by it, very eager to return to the work, and sure of the support of the home church.

The organization of the week was quite astonishing. Without this backdrop of meticulous preparation, much could have gone awry. On one day, we understand, no less than seventy drivers were involved in carrying missionaries from place to place. It is true that these trips were hardly rest periods for the missionaries, since they reported no respite from questioning between the meetings, but after all that is why the team came out in the first place.

We judge Mission Emphasis Week to have been a resounding success."

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AS OTHERS SEE IT

The Second Sunday Service

Dear Mr. Editor:

In your paper of September 25, 1969, Rev. H. Numan Sr. has written a critique of the second worship service on Sunday. I don't know whose heading appeared above this article but "that sickening, sagging, second Sunday service," is not a very honorable expression for a worship service dedicated to God's glory. I have preached in a few services myself and I have not yet felt that I was engaged in a "sickening, sagging" enterprise.

Aside from that comment, I would like to comment on Rev. Numan's main thrust, namely that the lack of interest in the second service is partly because this service is a duplicate of the first service. There seems to be a widespread feeling that if we tinker a little bit with the form of a service we will increase interest. I do not believe this is true. I'm all for making changes in the worship services, and I would not confine these changes to the second service, but I would not be fooled with the idea that these changes in form will affect the spiritual climate of the services very much. This goes much deeper and the blame for a bad spiritual climate must be found with the congregation and the minister, who are the participants in the service. To attack the form of the worship service is hitting at a secondary issue while leaving the minister and the congregation untouched.

Since it is not very polite for ministers to tackle the congregations, let us for a moment concentrate on the ministers (although I realize it is hard to separate the two entities since both belong to the same body of Christ.) Let us be frank, is it really true that the congregation loves the morning service and thinks the evening service is so abominable because of its form? Let us not be so naive. The reason that the morning service is much better attended than the evening service is for a good deal because many feel that they should go to church at least once, but they are not so overly happy with the morning service either. And since we ministers play a large role in the service (no matter how many changes you make), it would be worth our while to critically examine ourselves.

It has been drilled into all of us from the time we were little that since the minister brings God's Word we should listen to him no matter how dry and dull he was. Somehow with some proper exegesis and application the message was supposed to get across. It was almost a sin for a minister to become real dramatic and forceful lest he draw attention to himself and away from the message. The message was the most important. Even in Calvin Seminary a few years ago we spent hours upon hours in doctrinal training and proper exegesis and hardly any training at all in the effective presentation of the message.

Now we find that no matter how sound our exegesis is, if the presentation is dull, the message does not get through. And this generation is oriented to the T.V. where if you don't get through in two minutes you are simply tuned off. This generation also has to be repeatedly challenged in a lively, and sometimes controversial way. And let's face it, much of our preaching is often very general, vague and noncommittal. Talking about the congregation responding in the second service is useless if there is nothing in the first service to which they can respond. Every service should press for a response. Whether that response takes the form of a silent amen, a song, a prayer, or a discussion is not so important.

I also fail to see the relevance of Rev. Numan's assertion that "some ministers even preach the catechism in the morning service to punish people who do not show up in the second service." That kind of talk is one sure way to kill respect for the preaching ministry. If we use Catechism preaching to punish people, I really wonder what God would say whom we are to represent. Catechism preaching does not need to be any duller than any other kind of preaching. If it is dull it is becauuse of our laziness in that we use the Catechism Lord's Day as a kind of rough outline and then hang the doctrinal truths on this outline as a woman hangs a variety of laundry on her washline.

Finally, if Rev. Numan insists on going back to the forms given in the Bible and practiced in the early church he might not find what he is looking for. The Bible does not give us much on the form of the worship service. From *Acts* on we find a missionary situation where the form was often adapted to the circumstances, which is a good sensible approach. The synagogue form of worship practiced in the days of Jesus was developed to suit the needs of the church in Babylonian exile. We are often so eager to justify the changes we want to make with an appeal to the practices found in the Bible while these practices often developed because of historical circumstances which are no longer with us today. What is the matter with developing a worship pattern which is is suited to our twentieth century? Surely it does not have to be a copy of what we find in the Bible or in the early church. If we go by the practice of the early church we would soon be going to church every evening since this was practiced in many regions in the first centuries of the church. Come to think of it, that might not be such a bad idea. That way we could combine work and worship also a bit more relevantly than we do now.

(Rev.) James S. Mantel

Als niets U hielp,

zijn wij er nog! In de 43 jaren van ons bestaan vonden duizenden wanhopigen door onze onschad. geneeskruiden volkomen genezing. Giftige middelen kunnen Uw lichaam veel kwaad doen. Verdoving is geen genezing! Onze kruiden doen wonderen. Alle inlichtingen gratis. Desgewenst blanco verpakking. Meldt Uw ziekte en klachten aan ons.

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THE WORLD AROUND US

Communist China after 20 years

The wave of cheers, like resounding surf, rolled over the huge Heavenly Peace Square in Peking in response to the proclamation that "The People's Republic of China is now Established". That was on October 1, 1949. It must have been very obvious to the Chairman of the Party's Central Committee, Mao Tse-tung, that the Republic existed in name only and that a nation had to be built from scratch against very large odds. Some of the odds against Mao were 700 million hungry and war-weary people, a dislocated and primitive economy, a disintegrated and discredited administrative machinery, and political resistance and apathy, silent but stubborn, all over the country.

Since then many things have changed in and for China. Progress has taken place, but at times must have seemed agonizingly slow. Nor has it been smooth; the Great Leap Forward proved to be a disaster, while the Cultural Revolution, even though it may have rejuvenated the party, did great harm to the economical development of the nation. The withdrawal of Russian aid in the early sixties deprived the country of much needed technicians and help in necessary industries. But for all these setback, China has advanced in the past twenty years and has made a definite mark in the world. Once this sleeping giant was the prey of the Western nations who walked in and out as their whims dictated. Japan also shares in the numerous invasions that the Chinese have had to endure in the past century. Today the situation is different. People speak with worry about what China may do within the next twenty years or so. The sleeping giant is slowly awakening and arising to her full potential. This fact remains, whether one likes China or not, whether one is pro or anti communist.

Shortly after taking over full control in 1949, the first reorganizations within the party began. It was recognized that the intelectuals have always played a large role in Chinese governments and this trend was not changed by the communists. The majority of the ruling party members belong to this class the muscles which the party also of the lower class long survived the initial shuffles of important posts. Channels of communication between the masses and the government on all levels have been provided by the extensive structure of the People's Political Consultative Conference, a parallel to the National People's Congress. The ability to keep together and maintain an organic relationship among these main elements — the party and government machinery, the army, the intelligentsia, and mass organizations — has been a prerequisite to successful leadership in Communist China.

To keep this balance has been a delicate business, requiring diligent adjustments whenever a new decision was made to take certain major steps in the long and difficult task of national reconstruction. Often there would be a wave of reform, starting with the intelligentsia and the party, then through the army and the ranks of the masses. Salvation often lay with the youth, whose selfless dedication to an idea (while it lasted) continued to provide the sharp cutting edge of the ideological movement. This was the case in the 1951-1952 thought reform, the anti-rightist campaign after the "hundred Flowers" thaw in 1957, during the economic recession after 1958, and the anti-Russian revisionism movement intensified in the early 1960s. Each time a few activists emerged from the younger generation, they were promoted closer to the central leadership which hoped to renew itself gradually. The only factors that have remained constant are the national image of Mao, and a cohesive force to keep together the main elements of national control, which so far has been provided by Premier Chou En-lai.

In 1965 it was considered that the time had come for another rejuvenation of the party. The Great Lap Forward of 1958 and the People's Commune of 1962 had not provided the economic advance that had been promised. Some members within the party leaned toward Russia and sought a more conciliatory policy toward her. The party had grown from 4.5 million members in 1949 to nearly 20 million, but there was suspicion that many of the conversions were half-hearted, or were made out of sheer opportunism. So once again youth was employed to produce the necessary shake-up. But rather than confine themselves to the government bureaucracy, the Red Guards of the Cultural Revolution soon became willing tools with which Mao began to revamp the party and the entire government machine.

Soft-liners were discredited, weaklings were removed from their posts, others were attacked for minor mistakes but kept their positions. Of the 144 active Central Committee members only 19, including Mao and Chou En-lai were not attacked. Only about 20% of the original Central Committee was left and the leadership was replenished with fresh blood. The Ninth C.C.P. Congress was held specifically to reform and rebuild the party. (The Congress was held in April 1969.) The changes that were made in the upper hierarchy of the party are not really important. This can all be changed if necessary. What is important that a successor for Mao seems clearly established in the person of Lin Piao and that the party has been reshaped, has incorporated some young blood in the form of many new members, and that the doctrine of 'continual revolution' has been adhered to. Supposedly the party structure is now ready to deal with the problems of the country once more in the prescribed method as laid down by Lenin according to the interpretation given to it by Mao. It is high time that some attention be paid to the running of the country, because the Cultural Revolution, even though it may have cleansed the party, did nothing to help the country continue on its economic path to equality with other industrial nations.

There is very little concrete information about the economic situation in China. The fact, however, that the Ninth National Party Congress omitted from its agenda references to the economy is significant. Even more so is the fact that there is not a single economist or economic planner in the new Politbureau or on the Standing Committee. This does not necessarily mean that China is about to go into economic collapse, that millions are starving for lack of food. It does seem to indicate either the statistical flow of information about the economy was disrupted by the Cultural Revolution that no meaningful statements could be made, or that the information that was received was so bad that it was considered better not to mention the subject at all.

What is known is that agricultural output has not noticeably increased in the past decade. Food production stood at 125 million tons a year in 1950, increased to 200 million tons in 1957 and has remained at that level. Considering a constant increase in population, this will eventually lead to difficulties. Hard work, native inventiveness, and the thoughts of Mao are no longer enough to bring substantial increases: what is needed are massive doses of modern science and technology. The trouble is that the Cultural Revolution has officially proclaimed disdain for material rewards to workers and management. Politics is supposedly in command of all economic work (as proclaimed in the so-called A Constitution). This principle works to the disadvantage of all those who wish to see a substantial increase in agriculture as well as industry. Idealism is fine, and for a short period people will work on ideal, but it can not be sustained over very long periods of time. More substantial rewards will be necessary if the Chinese are to produce more.

J. J. Bout.

(To be continued.)

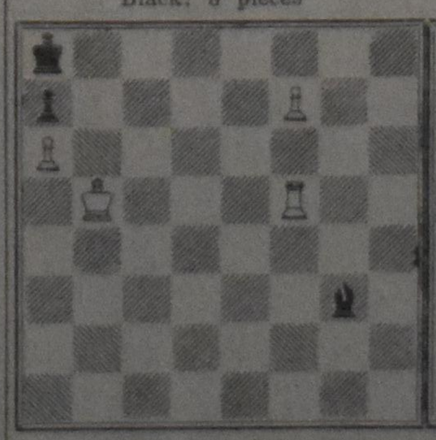
Let's Play Chess

Editor Mr. C. HESS

SECOND SERIES OF PROBLEMS IN OCTOBER

No. 370

Author: W. Von Holzhausen, Germany, no year.
Black: 3 pieces

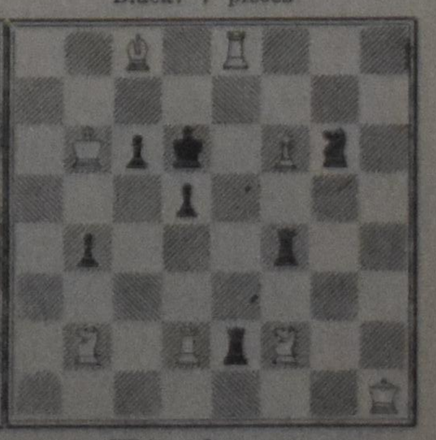


White: 4 pieces

White to play and mate in three moves. 3 points

No. 371

Author: P. Layer. First Publication, Canada - 1969
Black: 7 pieces



White: 8 pieces

White to play and mate in two moves. 2 points

NOTES

1. The second series this month contains again a miniature plus a normal problem. None of them belongs to the extremely difficult kind of problems.
2. No. 370 is not that easy as it seems to be. I would call it a cute problem and I am sure that you will enjoy it. The full solution is asked for: key, threat, plus all variations.
3. No. 371 is a genuine Canadian problem. Mr. Layer goes on to provide us with his original products. This time it is not so very easy to discover what this author has in mind. Key and threat, if there is any, should be shown in your solution.
4. The deadline for the problems of this month is the 20th of November. For those living outside of Ontario it is the 25th. If you would be very late you should make sure that one of these dates is postmarked on your mail.

The Americanization of Sambo

(Continued from page 1)

Margaret Burroughs, founder-director of the Du Sable Museum of African-American History, Chicago, ponder this fact of life in poignant words:

"What shall I tell my children who are black
Of what it means to be a captive in this black skin?
What shall I tell my dear ones, fruit of my womb,
Of how beautiful they are, when everywhere they turn
They are faced with abhorrence of everything that is black.
The night is black and so is the boogeyman.
Villains are black with black hearts.
A black cow gives no milk, a black hen lays no eggs.
Bad news comes bordered in black, mourning clothes black;
Storm clouds black, black is evil
And evil is black, and devil's food is black . . .
What shall I tell my dear ones raised in a white world
A place where white has been made to represent
All that is good and pure and fine and decent,
Where clouds are white and dolls, and heaven
Surely is a white, white place with angels
Robed in white, and cotton candy and ice cream
And milk and ruffled Sunday dresses
And dream houses and long, sleek Cadillacs
And angel's food is white . . . all, all white."

I think my reaction to this was about the same as yours. It is a bit overstated. After all the most exotic and exquisite orchid is black, and no woman would be caught dead without a basic black dress in her wardrobe. But the point is well-taken.

I am not unaware that this quest for an identity is fundamental to the security of all men, but in a country where color is so important to one's social values, this is an acute issue for black Americans.

A second issue confronting black men today and shared by all men everywhere is the question of community. If identity deals with "Who am I?", the latter deals with "Who is my neighbor?" The Kerner Report declares us dangerously close to the ultimate and irrevocable polarization — black and white, separate and unequal. The difference now is that at a time when white America seems willing to integrate, the black American seems uninterested. He feels, and rightly so, that he must consolidate his own community, get himself together, before integration can take place among equals. As long as the idea of integration was predicated on the assumption of white cultural superiority and the black man had to make all the adjustments, it was a false concept. Coupled with this is the profound lack of faith in the white community, and added to this a recognition that white society seems to be disintegrating — thus integration would be something like fighting over the last berth on the Titanic.

But the hard facts are that this society cannot long endure if there is no reconciliation, and there is a difference here between reconciliation and integration. There must be fostered a community mood — a mind-set that accepted the existentialist notion that "to be is to belong to someone."

We need to remember the social dimensions of the gospel. The evangelical is too individualistic about his salvation: "Christ is a personal Savior," "you can change society by changing men," etc. What God holds out for men is an answer to social alienation as well as personal guilt towards God. There is a brotherhood of man quite apart from Christ as Lord; the problem is a lack of power to flesh it out. But to become a disciple would not mean that this brotherhood is therefore null and void. We have virtually ceased to talk about what Scriptural fellowship implies within our own ranks and its implications as applied to principle to the man on the street.

Perhaps of greater importance is the need to convey the strategic and psychological necessity of separateness as a prelude to viable and redemptive community among men. Factually speaking, the whole concept is more of a dream than a reality for any ethnic group. Why should you expect black men at last to integrate when Polish and Italian people don't?

The real issue, of course, is power. This is the current American dilemma. The use of power is the key to the emergence of every ethnic group in American history. One need only consider the American Indian to realize what powerlessness can mean in a power-oriented society. Or how powerlessness can be perpetuated when white men representing the power structure administer Indian affairs.

The ghetto is another example. Black people, aware of the factors, are seeking to develop the economic and political power to be truly self-determinative. Of course, you know all this, but the spectre of black people controlling their own institutions, making decisions in areas directly affecting themselves; insisting that traditional institutions be accountable to black citizens is really threatening. Power must be shared; the master must become a brother and partner.

The black community is becoming aware that hallowed institutions are not easily susceptible to change. Nathan Wright Jr., puts it this way: "Any element in a society that survives long enough to evolve into an institution does so by its ability to satisfy certain needs of the society or by its compatibility with the established patterns of social relationships. In turn those who control these institutions have an interest in preserving order and the stability of society as a whole. It is important to understand this point because it is often lightly assumed that our schools and churches — along with other social institutions — are natural agencies of social change. They are not. They are designed to uphold the existing order. Only when this point is acknowledged may we begin to understand the mounting failure of all our institutions to keep pace with the needs of our rapidly changing society." (Let's Work Together, page 53.)

Significant black leaders — and white leaders as well — understand this. So do our young people, especially at the collegiate level. The issue in all these areas is power, control, the sharing of power.

FROM OTHER PRESSES

ATTENTION CANADA-NIGERIA CALLS

by EUGENE RUBBINGH

That agonizing and tragic civil war in Nigeria has now entered its third year. It was on July 7, 1967, that Nigerian Federal forces began the invasion of the former Eastern Region, which had declared its independence and taken the name of Biafra. The war still drags on, with all the consequences of starvation and misery which have so keenly captured the attention of the watching world. The needs of this embattled land are desperate now, and millions of people in North America share in concern and sympathy.

The members of the Christian Reformed Church have a very immediate and personal interest in the destiny of this country. They have prayed and given of their resources for many years in order to help the new churches there to grow and flourish. Today, many new missionary appointees are ready to leave for Nigeria, ready to strengthen the outreach of the Christian Reformed Church as it seeks to aid the young churches there. But they cannot go.

They cannot go because of a serious problem which demands the understanding and prayers of all of us. The government of Nigeria has reservations regarding the granting of visas to foreigners in this troubled hour. This frame of mind is evident particularly with regard to citizens of the United States. The United States has sometimes expressed sympathies in directions which have not pleased the Federal government in its efforts to unite the country. For several reasons the Nigerian authorities have indicated that few new visas will likely be granted to United States citizens in the immediate future.

This situation gives rise to a special plea from the Board of Foreign Missions on behalf of the Nigerian missionaries and the young churches there. It is an appeal addressed especially to our Canadian membership. Canada and Nigeria share a common bond as members of the British Commonwealth, and relations between the two countries are cordial. The problems with regard to United States citizens are generally not present for Canadians. At the present time a regular visa is not required for Canadian citizens who desire to live in Nigeria. A residence permit can be issued and many of the difficulties can be avoided.

The mission effort in Nigeria undertaken by our denomination has now reached a critical stage. Five families, citizens of the United States, are unable to depart for Nigeria because of visa problems. We are asking our Canadian members to consider prayerfully whether they can shoulder this responsibility in a special way at this time.

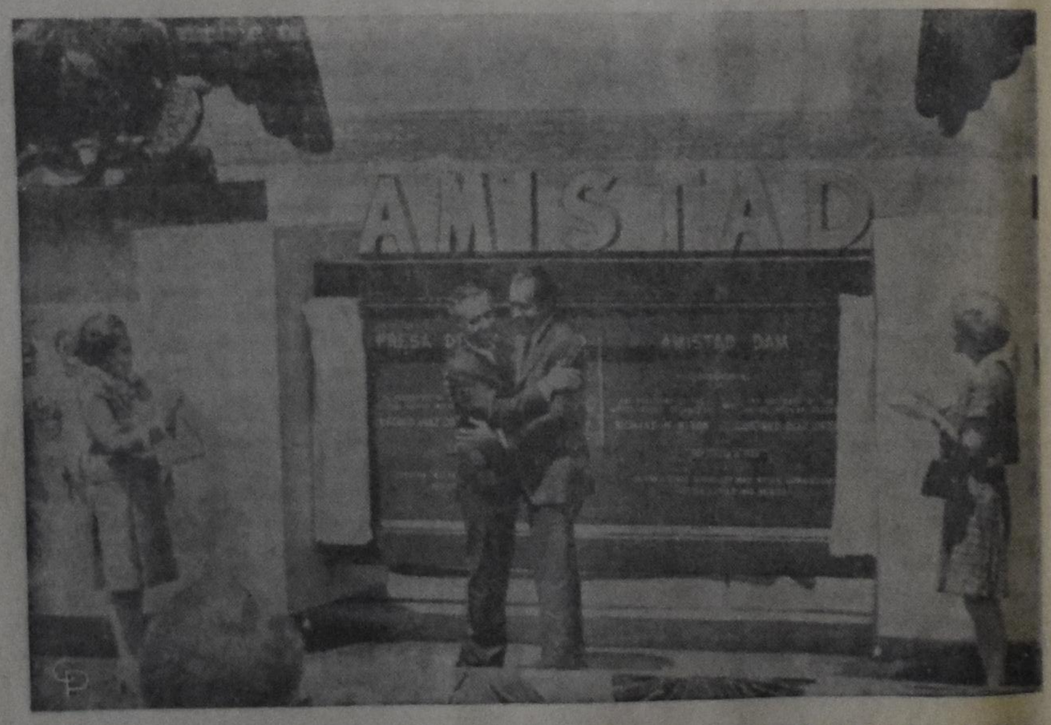
The needs we face at this hour are many: minister or Bible teacher, doctors, nurse, mechanic, aviation mechanic, builders, electrician.

Does this appeal to you? If you have ability in one of the areas mentioned above, consider whether the Lord is placing this call before you now. It is He who molds history for his design, and He who makes available opportunities in his Kingdom. Let us not turn from his insistent call.

Certainly this appeal must touch us all. For we are united in this crucial hour by a common need and a mutual faith. Let us pray for the young church in troubled Nigeria, and for our missionaries serving there so desperately short of staff.

— "The Banner"

Dr. Eugene Rubingh is secretary of orientation and recruitment for the Christian Reformed Board of Foreign Missions.



DEDICATE MEXICAN BORDER DAM—President Nixon and Mexico's President Gustavo Diaz Ordaz meet to dedicate the Amistad Dam near Del Rio, Tex., as Mrs. Nixon and Mrs. Ordaz applaud. The cost of the $80 million dam, located on the Rio Grande River, is being split between the U.S. and Mexico.

The Cross in Canada

(Continued from page 1)

tacts that are the most difficult for the average immigrant to make." Each one of us should have some of those friends. And whenever you wonder why they do things differently, take time to discuss them together.

I remember such a discussion with Dr. Stanford Reid. We always feel that we have much in common and that we need each other badly as Reformed Christians in Canada. "But you know, Gabe," he said, "in order to cooperate with your people it is necessary to surrender completely. And I am not willing to do that." After such a conversation you drive home and you wonder — what is wrong with our attitude.

Besides personal contacts it would be helpful to have a kind of **study-group** in our churches in Canada, which concentrate on the Canadian scene. Such a group should work in close contact with some Canadian scholars, who are willing to give guidance and make us understand better "l'esprit Canadien". Who of those who have to give leadership in our Christian Reformed community have been trained on Canadian soil?

Another way to stimulate interest in the Canadian situation would be that e.g. **Calvin College** offers a **course in Canadian history**, church and society. This course should be taught by a Canadian of Reformed background, one of our Presbyterian brethren. It must be possible to find such a scholar, and as far as I know "Calvin", the staff is certainly willing to cooperate.

As a matter of fact we hope that our church-paper **The Banner** will pay more attention to the problems north of the border than in the past. It has been told that one of our American brethren, when he realized that so many Reformed people of Dutch descent had settled in Canada, asked, "And are they all waiting to be admitted to the States?" We certainly are not! But for many of those brethren, Canada is indeed an outpost.

It is promising in this connection that Dr. Lester DeKoster has been appointed as the new editor of The Banner. He is keenly interested in our situation and is planning to spend quite some time in Canada to really dig into our struggle. We also know Dr. DeKoster as a man with a strong social concern. I still remember one of his remarks during the interview at Synod this summer: "According to John Calvin the test of Christian politics in a certain city is the position of the poor in that city."

And of course **Calvinist-Contact** can play an important role in this whole process of integration. In my opinion this Christian weekly would serve its purpose much better by tackling these questions than presenting a battleground for theologians.

Finally, **everybody** who believes that God gives him a new task in a new country must come to grips with this new situation. To quote once more Van Kooten, "The New-Canadian must acquaint himself as much as possible with the history, the politics and the social life of the New Country. In fact, this is a God-given responsibility as a citizen. There is no single field of reading that will develop a better understanding and appreciation of the Canadian mind than to read pioneer history and the effects of the frontier upon the various aspects of life. Many of the practices peculiar to North America have their roots in the frontier situation where peoples from all countries together battled and overcame the wilderness. Politics, social life, and religion have all been affected by the pioneer situation. One senses this as one reads about how these early people lived, what they did, and why and how they laid the foundations of the institutions, that are either fullgrown today or are still expanding. And further, when the immigrant acquaints himself with pioneer history . . . the sense of security will be developed."

Also in our study we will see how the moving frontier put its mark upon the church and upon all of life. Much of this history has still to be written. The materials are mostly found in letters and reports of home missionaries, in Church papers, Acts of Synods, etc.

As we know, the year 1925 was a turning point in Canadian church history. In that year the Methodist church, the Congregational and a part — about 65 per cent — of the Presbyterian church entered into union and formed the United Church of Canada. The archives of those three churches passed into the hands of the United Church and are kept in the subbasement of the library of Victoria College, Queen's Park, Toronto. When you roam through those archives the past begins to revive, men begin to speak even though they have died and you understand better the words of Hebrews, ch. 11 vs. 32, after that long row of heroes of the faith have passed by — "And what more shall I say? For the time would fail to tell of . . ." How exciting it is to learn to know those men and women, who broke the trail for us.

We will follow the church as she claims the great West for God and tries to cope with the problems of the Industrial Revolution after the turn of the century. The role of the Presbyterian church will get our special attention, since we share the same Reformed heritage.

I don't know why, but it seems when we look at the development of the church in Canada, that we are quick with over-evaluation and judgment. We should however be careful! When I wrote my thesis for my M.Th. on this subject I discussed the third part of the thesis with my professor. As a good Calvinist I thought that the final chapters should be "An evaluation of the social concerns of the Presbyterian Church in Canada in the light of Biblical and Reformed principles". Upon which my good friend Prof. Allan Farris made this remark, "Don't you think it is better to formulate, 'Attempt to evaluate etc.'? After all only God can evaluate our deeds in last analysis." These words of christian wisdom I will not easily forget. May this humility fill our hearts as we study the church in Canada and its social involvement. May this be the attitude with which we try to find our place in the ranks of the church in this wide Dominion.

Continuous power comes from using what we possess. Spiritual values are kept by sharing them.
— Clyde W. Rather.

You cannot dream yourself into a character; you must hammer and forge yourself into one.
— James A. Froude.

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FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

GOD AS SCULPTOR

People sometimes ask: can you imagine God working with clay and building a human body? Should we really take the message in Genesis 2:17 that literally?

It did happen in a group discussion on this subject that the leader said, "If the twelve of us would each go into a different room and would be given half an hour to write down what in their opinion took place when God formed man from the dust of the ground, twelve different answers would come in." This very fact, the speaker wanted to point out, would clearly prove that the way of describing man's creation does not intend to be understood literally. Do you think that God would play with clay and mire as children do? Does God have hands? Can God sit on the ground? Have you to imagine God as a kind of sculptor?

This is the situation in which many Christians find themselves today. Also at this point, the creation of man, they feel completely stuck with the exegesis. Of course, the easiest way is to shove the whole Gen. 1-3 story aside. Then you may hear, "That story tells something all right, but who knows what? and certainly not that it, in reality, happened, as it is described."

I wonder whether these people ever stood in awe of their own body; how it functions, how it grows, how it is able to heal, in short, how marvellous it is. Very recently science discovered similarities between certain soil bacteria and the secretions of the human pancreas. Hasn't a hand been definitely necessary to make that similarity exist? Is it so strange to believe that God has formed and modeled man with ultimate tender care?

The same poet who exclaimed, "I praise Thee because I have been fearfully and wonderfully made," also declared, "Such knowledge is too wonderful for me; it is high; I cannot attain it." Do you notice how different this saying is from concluding that the whole story is a kind of myth? Still today physically as well as mentally and spiritually we discover what God has wrought in creating us. We find His hands everywhere. Let us keep that beautiful revelation in faith: "The Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

The poet of Psalm 139 from whom I quoted before, says about his own creation, "Marvellous are Thy works, and that my soul knoweth right well." This is something to ponder about since so many people don't know this "right well" anymore.

JOHN 3:16, 17

The Presbyterian Journal of July 16, 1969, carried a short article on "Moon Mission". It was written by Frank M. Denton, a scientist associated with the Apollo moon program, and designer of the electrical portion of the space suit "umbilical" cords for astronaut's "life lines'. I present the following quotation:

"During a moon mission astronauts aboard the Apollo leave the mother ship and enter the lunar module, at which time they affix their space suit umbilicals. The umbilical supplies the astronauts with the necessary oxygen and pressure to sustain life. Without it, in a space environment, they would perish instantly. One portion of this "life line" consists of an electrical cable which the astronaut connects into a mating receptacle on his space suit. This provides him with a means of 2-way communication. As the designer of the electrical portion of the space suit umbilicals, I realized that in order for the astronauts to have perfect communication they would first have to connect into mating receptacles, located on the front of their space suits, which would assume the reference designations of J 316 and J 317. This means that the astronauts will have perfect communication with the earth through J 316 and J 317.

No other reference designations could so completely picture the meaning of John 3:16 and John 3:17 which together make up the "eternal life line" message of the Bible. Listen to what these two verses tell us: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." (John 3:16). "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3:17)." End of quote.

This lengthy quotation gives much food for thought. Just as astronauts visiting the moon without such an umbilical must perish immediately, even so people living in this dangerous world without the umbilical of their faith in Jesus Christ must perish. By that faith we have perfect communion with God in this world. By faith we enjoy peace with God in all circumstances. Are you exactly as careful and precise as the astronauts in space have to be? They have to connect their umbilical precisely into the mating and clearly numbered receptacle. Do you connect your faith in Jesus Christ just the same way? Do you talk with Him, report to Him, ask for His help regularly? Do you tell Him what is in your heart? Do you bring everything to Him in prayer?

Meditate on those space suit receptacles, J 316 and J 317, and realize that you too need the "life line" of your faith in Jesus Christ and use it daily. All of your salvation depends on it!

SCANNER

ST. LAWRENCE SEAWAY CHAPLAIN

Rev. Hans Uittenbosch, Christian Reformed Minister and Harbour Chaplain of Montreal, got a central position at the Montreal Sailors' Institute. His September report contains the following communication on this promotion:

In the 107 years of its existence, the Montreal Sailors' Institute has had three chaplains, two Presbyterians, each serving some 50 years, and one Anglican.

Effective September 15, 1969 I expect to become the fourth chaplain to be officially associated with the Montreal Sailors' Institute.

In 1862 the Montreal Sailors' Institute was founded as a Protestant "Church, Home and Club for Seamen". Its aim was to seek the material, social, moral and spiritual welfare of seamen temporarily in the Port of Montreal. Presbyterian theological candidate Mr. John R. Bell became the first Chaplain. He was followed by Rev. Dr. William McLean, a Presbyterian as well, some 50 years later. Rev. Dr. W. McLean retired in 1964 and is presently serving a congregation in the town of Dalkeith in Eastern Ontario.

In 1964 Rev. L. Temple Hill, Minister in the Anglican Church of Canada took over the chaplaincy at the Institute and kept this post for 5 years, during which period the Catholic Sailors' Club and the Montreal Sailors' Institute agreed to combine their activities under the name of MARINERS HOUSE of Montreal. This agreement came into effect in April 1968.

Both of the founding organizations retained their individual identity. The staffs have been merged and Rev. H. J. Wardell, S.J. continues as Catholic chaplain (part-time, as he serves as Professor of Mechanical Engineering at Loyola College at the same time), while the Board of the Montreal Sailors' Institute has approached me with the request to become the Protestant Chaplain, taking the place of Rev. L. Temple Hill, who is scheduled to become Hospital Chaplain for the Anglican Church of Canada at the Royal Victoria Hospital in Montreal.

It is a distinct honour for the Christian Reformed Church to be requested to become the official, and in a sense the only official voice of Protestantism on the Montreal waterfront, and the strategic significance of this position for our church has prompted me to accept this offer. (The position is an honorary one and does not mean getting on the pay-roll of the Montreal Sailors' Institute.)

☆

EVEN PERSIDENT NIXON FORGOT SOMETHING

An important remark was made by the United Church Observer: "The Greatest Since Creation"

U.S. President Nixon may be excused for his assessment of the moon landing as "the greatest week in the history of the world since the Creation". It was a very great achievement and a very great week, one to make every American very proud, and fill every non-American with praise for the U.S. and pride in the human race.

But "the greatest in the history of the world"! That's quite a claim, and it is a challenge to Christian theologians.

Most of them, while shunning to compare the events, will continue to think that that other week in Jerusalem about 1,940 years ago was greater.

REVIVAL

A Chinese brought a number of his friends to the mission. When asked how he succeeded in getting so many to come he replied, "I got on my knees, and talkee, talkee, talkee. Then got up and walkee, walkee, walkee."

That is God's plan for us, today. We are to pray — then help to answer our own prayer by going for the unsaved. Prayer without working is like working without praying. We get very little done. Let us pray and work or in the words of the Chinese, "Talkee and walkee."

— Watson C. Black, pastor, Asheville (N.C.) Church Bulletin, cited in "Christian Cynosure".

A worthwhile cause was served by a worthwhile film in Immanuel C.R.C., HAMILTON, Ont.

The film "Swiss Family Robinson" was a success. We cleared an amount of $151.00 for Christian High. Judging by the applause at the end, the Booster Club is of the opinion that we should have another good film before the year is over.

☆

The John Calvin C.R.C. of TRURO (N.S.) asks a penetrating question:

Question: If you were on trial for being a Christian, would there be enough evidence to convict you?

HITHER and YON

FIRST ABBOTSFORD, B.C. C.R.C. published the following letter from Rev. Groeneboer of Penticton:

"The S.W.I.M. team did excellent work. They were very busy because a much larger part of town had to be canvassed to have the same number of children as two years ago, while this year the churches in the vicinity did not have a Daily Vacation Bible School at the same time. Many of the children had a church background and will return to their own Sunday School. The unchurched seemed to be less interested every year.

The Ministerial Association of Penticton had a booth on the Penticton Peach Festival Grounds. Our church had also literature there and took its turn at the attendance of the booth to talk to people that were interested. This was a good opportunity to make people aware that there is a Christian Reformed Church in B.C. and Alberta. Most of them that attend the Festival come from these provinces."

LADNER, B.C. Christian Reformed Church published this announcement:

A special meeting for construction workers will be held in the meeting hall of the New West'r CRC on Wednesday at 8 p.m. This meeting is sponsored by the CLAC. It will deal with the attempts of some unions to get the construction workers of the homebuilding industry organized. It is quite obvious that a great many changes are in the wind. As pastor I urge each of our members in this particular industry to attend this informative meeting. As Christians of Canada we are free to organize our own voluntary organizations in case our individual freedom to associate is at stake. Let us help our nation to find the right approach in this matter by coming to discuss what you as construction employees have to do. Not so much to defend your own interests, but to open up new avenues whereby our fellow Canadians see the power of Jesus Christ at work in us. Invite your fellow co-labourers of different backgrounds along, and let us as a congregation bring this matter before our Lord in prayer. Let those who employ men in this industry encourage their workers to attend this very important meeting.

The following information was received from the WAINFLEET Township Police:

"Everyone who wilfully or negligently drives their auto in the parking lot or other Church property and by such action causes damage and or injury to other persons or property, if found guilty of the offence, is liable to a penalty of up to 5 years in jail."

Please take notice of this. Complaints have been received that during Sports evenings or Young People evenings, the gravel of the parking lot and driveway of the school is flying around in such a way that it can do damage to other cars and buildings, not mentioning that it is dangerous to other people who have to walk there.

First C.R.C. of HAMILTON, Ont. gives information on the institution of a new congregation:

Aldershot/Waterdown: The development point to a new congregation in the near future. The petition will be presented to Classis Hamilton on the 25th of September. There is little doubt that this request will be honoured. Present count is 55 families and a number of single persons. The institution is tentatively set for Oct. 1. Many of the new group will be delighted to hear that Rev. Persenaire will minister to them Sept. 21 through Oct. 5, D.V.

Mr. B. Wobben serves as a missionary lay-worker for the BELLEVUE C.R.C. of Alberta. Part of his first report may lead people to take up this work in their prayers.

With joy and happiness I send you my first report on our Evangelistic work in the Crownest-Pass and Pincher Creek area.

This first two months of my work has been of some internal and external changes and developments.

First, we have put up new signs for the tourists, 2 miles East & West. Secondly, I was involved in the B.V.S. for one week with an attendance of 29 children. I have made myself acquainted with different religious leaders in the Crownest-Pass and Pincher Creek area.

The first four weeks I have made some preparation for our Evangelical work, ordered the tracts and the necessary material what I thought was needed for the approach of the unchurched.

I have organized the Young People Society, we started with 10 young people but we have prospects that others will follow and join the group.

Our Evangelistic Committee is formed and in the meantime we started our canvassing. We have reached about 120 houses which was not too discouraging. We are blessed by seeing strange faces in our worship services. Our attendance in these two months has been quite good. In the morning service an average of 69 and in the afternoon 50. May the Lord bless them that come to the House of the Lord for Worship.

A LETTER FROM NIGERIA

In Nigeria it sometimes seems to us that honesty is just another rare jewel. When we discover it, we value it quite highly. The other day Gabriel, a B.B.I. (Benue Bible Institute) graduate, brought me ten shillings. It was the last bit of debt he owed to Miss Moolman.

He wore his last shirt, the one I gave him four years ago. His wife and children were in the same state. The Christians who pay Bible school salary do not manage to give him much. And there is no farm crop to live from, because last year he was still at B.B.I. He said, he was sorry that he could not pay the debt back earlier.

Your box of clothes had just arrived here, the previous day. He was supplied with some necessary items and I was thankful that they were provided just at that time. Therefore **thank you very much!**

The clothes will be a help to several people like Gabriel.

Sending of boxes has been delayed for a long time, but we are getting some stuff through now. There was also a drum with bandages and baby clothes. I was so thankful for that, because we were again "on our last straw."

Your Frances VanderZwaag,
JOS, Nigeria.

(Bowmanville C.R. Church bulletin.)

AND, FROM ANOTHER PART OF THE WORLD,

excerpts from a letter from
Rev. J. C. De Moor,
our former pastor:

July 22, 1969.

. . . A few months ago I did my first 'tentamen' with Professor Berkouwer, which I passed: history of dogma. Now I am working on the next one: the big dogmatics 'tentamen', which I hope to do in September. At this rate of progress I should be able to do my doctoral exam around Sept. 1971, and become drs. Then, of course, it will take me about 2 years to write my dissertation. In other words: I'm finding out that it is possible to get through this study-program while serving this congregation. That makes me very grateful. The work in my congregation, which had been pastorally neglected by my predecessor, is also very gratifying. Please keep up sending the bulletins, etc. We sure haven't forgotten you people, though lack of time prevents us from showing it by way of more letters. God's blessing and our greetings to you all!" Earlier in the letter Rev. De Moor wrote: "We sure hope and pray that you will find the right many very soon new."

(Saskatoon C.R Church bulletin)

Laudamus - Laus Deo

These purely Latin words have obtained a regular place in our vocabularly as fitting names for Christian Choir or a Christian Music Society. We should know what they mean. Laudamus says, Let us sing praises! and Laus Deo, Praise (be) to God! A scientific degree, obtained "cum Laude" is quite an honor for the person involved, don't you think?

TRY IT

No. 5 — Multiple Choice

JESUS IS OUR:

a. bidder
b. bracer
c. brother
d. buyer

Solution No. 4: PSALMS (Palm-ss)

EXPLORATIONS IN CONTEMPORARY LIVING

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(For more information see Data Centre of C.C.)

AACS Conference

Edmonton, Alberta - August 22-25, 1969

On Friday evening a large number of people gathered at Holy Redeemer College near Edmonton, site of the 1969 conference. After registration conferees went to the dining hall, where a delicious buffet was spread, or wandered on the beautifully landscaped grounds near the North Saskatchewan river. At 8 p.m. everyone gathered to hear Dr. Runner deliver the keynote address entitled, *Action, Activism and Christian Action.*

Dr. Olthuis lecturing.

Although many conferees went home each night, a number lived for the weekend in the college. The meals were excellent and accompanied by lively conversation were pleasant interludes between lectures. Thanks go to Adrian Spronk and associates for a well-organized and highly enjoyable conference.

Sunday evening services held in the college chapel were conducted by Rev. Padmos. Variations from the usual order of worship were communal prayer, a member of the congregation leading in prayer and the offering following the sermon as response. The offering was designated for the Chicago Art Institute. After coffee everyone gathered in the lounge for informal discussion regarding the institutional church.

In the space allowed me it is impossible to do justice to the lectures presented. I attempt to present the gist of them. Dr. Olthuis spoke on *Towards a New Christian Life Style.* The first lecture answered the question "What is the Old Morality?" The old morality is a school of thought which arose from lack of confidence in the guidance of the Spirit and which read the Scriptures as a new law. It taught that it was possible to logically deduce beforehand what to do in a given situation. It splinters the unity of the law into multitudes of rules because although these were formulated in response to God's love-law this reason was soon lost and the rules became absolutes. Instead of being guideposts they became hitching posts.

The old morality is loveless, legalistic, negativistic and has no world program for Christ confessors. It fails to see that Christianity is obedience of the heart, which shows itself in the outward walk, in every "room" of Creation. It fails to take into account the unfolding of Creation and thus the necessity of reformulating the rules.

"What is the New Morality?"

In lecture two Dr. Olthuis gave a synopsis of Joseph Fletcher's book *Situation Ethics* which presents the new morality. The new morality either reduces love to one of its aspects, e.g. troth, etc., or it makes one of the aspects, troth, absolute. This love is not the biblical law — fulfilling love but a moral commandment. In either case the unity in the diversity of Creation is lost. Joseph Fletcher presents the following propositions: (1) Love is the only intrinsic good. (2) The ultimate norm for Christian action is love. (3) Love and justice are the same. (4) Love wills the neighbour good. (5) Only the end justifies the means. (6) Decisions must be made situationally rather than prescriptively.

The new morality proposes a way of living in which the ultimate criterion for right and wrong is not the Word of God, but individual subjective perception of what is right for self and nature. Because such a concept of love is empty, it leads to frustration and/or anarchy. Man is asked to create law. Thus situation ethics is wrong because it doesn't recognize the situation; which is that man lives in a structured creation and is free only when he obeys the Word of God.

In lecture 3 Dr. Olthuis stated that what we need is a new christian life style driven by the Spirit of God. To formulate this everyone must have some idea of the structure of creation. We must respond with obedience to the love-law in its fulness. This means building the kingdom of God. If we think of creation as a mansion and the various spheres of activity as rooms then we respond in love in each room in accordance with the nature of the room.

The law-word can also be called the freedom word since freedom is the fulfillment of the law. The initiative is with God's law word, not with man. This sets the tone and direction of our answer. The answer comes as response and unfolds what is involved in creation. This can be likened to a man walking upon the earth. Following each step he returns to the ground (God's Word) for direction. Any humanist theory on the other hand has man asking and answering the question himself so he is like a man in space with no rootage and no sense of direction. This makes us aware of the goodness and mercy of God in giving a ground for our response.

In proper responding, it is necessary to realize that there are norm laws, which are constant invariables, and norms, which are man's response. The norm laws are, so to speak, the "rooms" and the norms the decoration. As creation continues to unfold the decorations will be changed in accordance with the age, faith-insight, "room", etc. and directed by the Word of God. Change is an inherent part of creation. The critical question is, "Does the norm adequately embody the norm law as it reflects the Love command or must a new law be concretized?" This does not mean that every tradition must be abandoned. Many will probably be kept, but all must be tested.

The Church must recognize the law as revelational and nonrestrictive. It is our delight. This view is crucial for the new life style. If man is in Christ the law of God is written in his heart and he has insight into how to obey, unfold and positivize the law. The lack of christian community makes a christian life style impossible. Members of the community must be biblically alive and deeply committed to Christ. Being turned on by the Spirit is the first requisite. We must avoid both having rules as their own reason for existence and doing away with rules completely. A biblical life-style demands confessing Christ and living by the Scriptures. People must just begin by entering the various rooms for Christ to forge a christian way of doing things. The result will be a fresh and biblical style of living which will be a clear sign pointing to Christ's victory.

Dr. Runner spoke on *The Loss of Meaning in the University, The Loss of Evangelical Perspective and Direction Regained.* Necessary to understanding the loss of meaning in the university, he stated, is some knowledge of the law-order structure as formulated by Prof. Dooyeweerd. Meaning always has to do with insight in the law-structure of God's creation. If there is no insight three is no meaning.

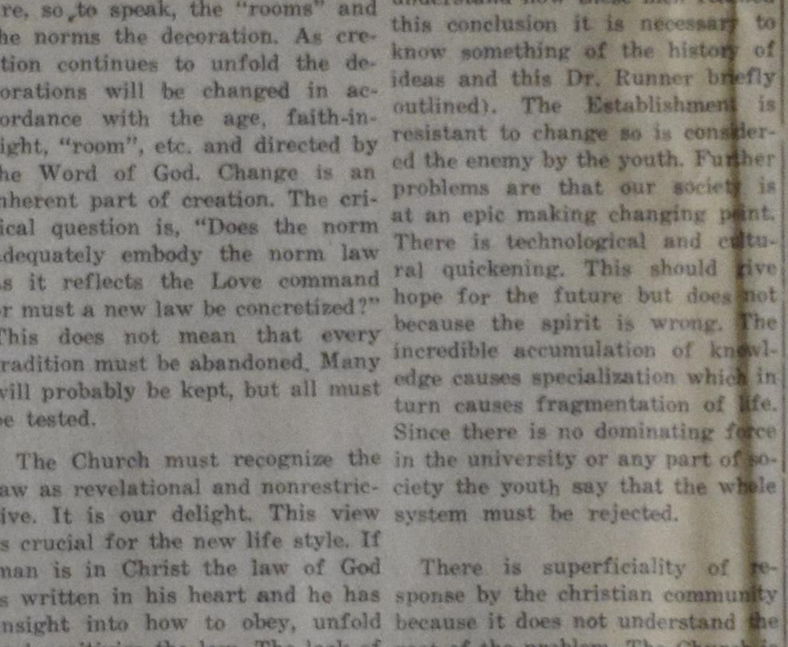
The revolutionaries and social activists have formed ideas of evangelical christianity from the evangelical, christian communities with which they have come in contact. They do not see that the style of life in these communities and the directions for living God's Word are two separate and distinct things. Nor do they see that this style and its universality arise in part from other than God's Word. Evangelical Christians have, by and large, attached themselves to humanistic conservatists thought, which arose in opposition to early 19th century thought which wanted to construct, by reason, an ideal society from nothing — no connection with the past. The christians did not see that this conservatism has nothing to do with Christianity and that the only legitimate basis for society is the law-word of God. The result is that evangelical christianity has become characterized by rigidity, authoritarianism and absolute hostility to change.

The revolutionaries, on the other hand, have accepted the philosophy of Marx and Hegel, who reduce all of reality to one of its functions — that of functional change (to understand how these men reached this conclusion it is necessary to know something of the history of ideas and this Dr. Runner briefly outlined). The Establishment is resistant to change so is considered the enemy by the youth. Further problems are that our society is at an epic making changing point. There is technological and cultural quickening. This should give hope for the future but does not because the spirit is wrong. The incredible accumulation of knowledge causes specialization which in turn causes fragmentation of life. Since there is no dominating force in the university or any part of society the youth say that the whole system must be rejected.

There is superficiality of response by the christian community because it does not understand the root of the problem. The Church is incapable of dealing with the situation because she has no structure of christian thought with which to confront it and because she is using models of thought formed by the world. To combat this the Church must change to live out of the Word of God. When she does this she will have all kinds of perspective and all kinds of possibilities for constructive change.

Dr. Runner said ". . . what God pleases is the reformation of human life and the restoration of the whole creation to an integral service of His Name." This conference has helped us to see how important this is and how it has hardly begun. Thank God for men such as Drs. Olthuis and Runner to make us aware of the problems and ask Him for men to further this work in His name. Ask Him also for insight so that all of us may work communally to further His Kingdom.

Mrs. Henry Navis, Neerlandia



After-dinner socializing at the Conference.

AS OTHERS SEE IT

On understanding Dr. De Graaff

In "Calvinist-Contact" of Sept. 25 Rev. P. De Jong of Sarnia wrote an article about the booklet *"Understanding The Scriptures"* by professors A. De Graaff and C. Seerveld.

It is not the purpose of this article to "defend" Dr. De Graaff, but rather to help Rev. P. De Jong understand De Graaff. For it is painfully obvious that Rev. De Jong has not at all understood what De Graaff is saying in his essays in *Understanding The Scriptures.*

For the sake of clarity and brevity, let us consider in point form the objections De Jong raises. He accuses De Graaff, basically, of four alleged overstatements: 1) The Bible does not contain any propositional truth. 2) The Bible does not contain any moral lessons. 3) Man's responsibility is maintained at the expense of God's sovereignty. 4) The Bible is the book of the acts of God. Let us take a little closer look at these four points.

1) When De Jong tells us that De Graaff does not admit to the presence of any propositional truth in the Bible, he is mistaken (to put it mildly). All De Graaff says is that it is "a terrible distortion to *reduce* this living Word of God to a collection of propositional truths . . ." (p. 18). Again, on page 21: "By intellectualism I mean the *reduction* of the full religious meaning of the living Word of God to the logical side of Scripture . . ." What De Graaff is pointing out here is not that there are, formally, *no* propositional *statements* in the Bible, but rather that "the Bible is not to be read as a collection of propositional statements about God and man that we can memorize and master." (p. 21). Surely, even a cursory reading would reveal that De Jong has completely "missed the boat" here! Or does De Jong perhaps agree with J. Warwick Montgomery, and take his stand in the barren position that "biblical truth" is propositional and static? In that case he contradicts himself flagrantly, for earlier he said that this is a warped view of the Bible!

2) De Jong secondly faults De Graaff for saying that there are no "moral lessons" in the Bible. The same thing that I said above applies here in a sense. The Bible contains directives *also* for moral (ethical) life. But Scripture may never be *reduced to* merely human categories of "good and bad" (De Graaff, p. 21). Let me clarify this by quoting from a different (S.G.) De Graaf:

> Als wij ons niet rustig tevoren bezinnen, maar ons later gaan, vertellen we van mensen, van wat ze deden, geloofden, en zondigden. God komt er dan ook wel bij te pas. Hij doet ook wel wat, grijpt soms in, beloont en straft. En zo komen we dan aan de moraal toe: Denk er om, als jij zo doet, dan doet God zo, maar als jij zus doet, doet God zus . . . De schrift is profetie, ook in haar historische boeken, dat wil zeggen, dat de schrift ons de raad Gods ter verlossing openbaart in iedere geschiedenis, zij het in iedere geschiedenis anders. Dan is God in iedere geschiedenis de eerst-handelende, en Hij openbaart Zich in Zijn handelen als de Verlossende. De gehele verlossing is in iedere geschiedenis openbaar . . . Dan gaat het van het begin af om God en dat volk, en Jozef is in elk geval instrument.
>
> (*Verbondsgeschiedenis*, pp. 8, 9)

Yes, this De Graaf also uses Joseph as example! To moralize is to distort, and distortions are indeed *falsehoods.* If De Jong wants to quote Proverbs, he would do well to keep in mind that these are not "general truths" — as he seems to suppose — but rather that, as Dr. K. Dijk points out:

> Deze wijsheid bereikt haar hoogtepunt in Jezus Christus. Die de opperste Wijsheid is, en in Wie alle schatten der kennis en wijsheid verborgen zijn. Het accent ligt hier dus op de toepassing van Gods genade-openbaring en van de kracht van het geloof op ons practisch leven van elke dag, en de chokma (wijsheid) leert, dat een leven in de gemeenschap met God zegenrijke betekenis heeft voor de volle praktijk van ons mensenleven.
>
> (*De Dienst Der Prediking*, pp. 224-225)

This is much, much more than saying that Proverbs contains "general truths". (Propositional, no doubt!). The charge by De Jong that De Graaff denies, of all things, God's moral government is completely beyond me, and Christian charity forbids me to say anymore on this score.

3) De Jong claims that De Graaff tries to maintain man's responsibility by denying the sovereignty of God. How in the world could anyone come to this conclusion after seriously reading *Understanding The Scriptures*? In the first place, nothing at all is said about man's responsibility in De Graaff's work. And that which IS said, is exactly that God IS sovereign! *God* — that is: the living Lord, not some abstracted, moralized, benevolent and merciful providence which takes the place of the covenant God. *This* is the point De Graaff makes:

> You shall have no other gods before Me, for I, Jahweh, am the only true God, the only true Liberator, Who has proved Himself in Christ, the Firstborn of the dead, to Whom all powers in heaven and on earth are subject . . . The powers of nature are the servants of Jahweh, that are used by Him for the coming of His kingdom, and so they must be regarded and used by man. (p. 8)

Does *this really* sound like a *denial* of God's sovereignty? Anyone who thinks it does needs glasses.

4) De Jong finally also accuses De Graaff of the "overstatement" that the Bible is "the book of the acts of God". If this is an overstatement De Graaff is at least in good company. Here are a few quotations:

> De Bijbel laat ons Gods werken zien en begint dus ook met het grote werk van de schepping . . .
>
> (Dr. F. L. Bakker, *Geschiedenis der Godsopenbaring; Het Oude Testament*, p. 5)
>
> . . . Maar zo is de Heilige Schrift volstrekt niet; en het valt af te keuren, dat met name de methodistische richting haar in veel te sterke mate tot zulk een boek van geinspireerde uitspraken verlaagd heeft. De Heilige Schrift biedt ons een photographie van heel de levenssfeer, waarin de actie Gods van het principium speciale uit is opgetreden, met zijn actie uit het principium naturalis als natuurlijken en onmisbaren achtergrond.
>
> Dr. Abraham Kuyper, *Encyclopaedie der Heilige Godsgeleerdheid, Algemeen Deel*, p. 357).

De bedoeling is niet om ten volle onze weetgierigheid of misschien wel nieuwsgierigheid te bevredigen . . . de bedoeling is om ons Gods heilsplan met de gevallen mensheid te ontvouwen.

> (Dr. G. Ch. Aalders, *Korte Verklaring: Genesis*, p. 71)

De ganse Schrift is de openbaring van God als verlosser.

> (S. G. De Graaf, *Verbondsgeschiedenis*, p. 10).

Om het toegespitst te zeggen: God heeft de Bijbel niet geinspireerd om ons een heilig boek te geven, maar om ons in zijn gemeenschap te stellen, ons Christus te geven.

> (Dr. H. N. Ridderbos, p. 62)

Indeed, the Scriptures are the mighty acts of God! Or would De Jong perhaps argue that Drs. Bakker, Kuyper, Aalders, De Graaf, Ridderbos (and I could cite more!) are all deluded by a ". . . philosophical point of view which distorts ones view and appreciation of the richness and variety of God's revelation? When De Jong makes the observation that the Bible tells us not only *what* God has done, but also *that* and *who* He is, I can only say amen. *But . . . how* do we know *that* and *who* God is?

> Wij kennen God niet, gelijk Hij in Zichzelf is, afgezien van Zijn verhouding tot Zijn schepselen. De openbaring Gods spreekt nooit buiten deze relatie. Wij weten niet, wat God is, maar alleen hoedanig Hij is in Zijn verhouding tot de schepselen.
>
> (Ds. S. G. De Graaf, *Hoofdlijnen in de Dogmatiek*, p. 28)

Again, what it comes down to is this: we know both *that* and *who* God is — yes! — but we know it only through His mighty acts in history, in Jesus Christ.

Before I conclude I would like to remark that to accuse a brother in Christ of "blindness to God's Word," "flippant dismissal of the whole idea of God's providence," "unbiblical onesidedness," "teaching students to become critics," "fails to be led by God's Word" (not to mention several dark hints at "philosophy", whatever the author meant by that); I repeat: to accuse a brother in Christ of these grave matters on such feeble grounds as Rev. De Jong did, must certainly be called irresponsible overstatement, if nothing else.

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VAN ANDERE DRUKPERSEN

Een gespleten bestaan

(Een zelfportret n.a.v. de CNV-enquête)

by Dr. L. ZIELHUIS

(overgenomen uit Centraal Weekblad, June 28, 1969)

Ik heb geen enkele behoefte dit portret bij te werken door de zwarte vegen in ons gezicht weg te werken. Want de ervaring uit het werk van de regionale stichtingen "Evangelie en Industrie" en van deputaten voor kerk en bedrijfsleven kloppen op dit rapport. Wij hebben in dit werk geen geld om een sociologisch onderzoek te betalen. Maar onze dagelijkse ervaring kennen we wel.

Mag ik een paar voorbeelden geven?

Een werkgever-ouderling vertelt:

"bij ons op het bedrijf zijn ze wel sociaal, maar met het christendom kun je daar niets beginnen."

Een man, die in zijn gemeente voorop gaat in het kerkewerk, verklaart:

"de overall maakt je neutraal."

Een broeder die al veertig jaar op de fabriek probeert als arbeider onder de arbeiders aan het evangelie gestalte te geven, verklaart:

"'s zondags weet je het in de kerk zo goed, maar in de week achter de fabriekspoort weet je er niets meer van."

De getuigen, die ik hier citeer, proberen nog elke dag van het evangelie iets te maken in hun werk. Maar hoe velen doen dit niet?

GESPLETEN BESTAAN

Het C.N.V. heeft nog maar een voorlopig resultaat van zijn onderzoek gepubliceerd. Ik beschik zelf ook over niet meer gegevens dan het C.N.V. in zijn vakbondspers verstrekte. Volgend jaar komt het definitieve rapport. Tijdens het verdere onderzoek zullen de oorzaken vermoedelijk wel duidelijker worden. Maar ook deze voorlopige uitkomsten geven al genoeg stof voor verder nadenken in de kerk.

Zeker, er zijn mensen die deze vragen vlug aan de kant schuiven. Ze hebben er een pasklare oplossing voor: breng de mensen tot Jezus en alles lost zich vanzelf op! Het is tekort aan geloofsblijdschap en overgave aan de Heiland. En natuurlijk zit hier veel in. Het is echter maar de halve waarheid. Want je kunt in de kerk zingen: lof zij de Heer, en tegelijk in de week kapot gaan aan de spanning van je werk. Je kunt zelfs je moeilijkheden overschreeuwen met heel hard te draven voor de kerk. Om toch maar zo gauw mogelijk na half zes te vergeten wat je van 's morgens half acht op je werk hebt moeten opvreten.

Anderen kunnen er dan ook niet meer tegenop. Ze geloven het allemaal wel. Zeker, we willen de 46 procent van de kerkgangers niet vergeten, die op hun werk wél iets hebben aan de preek. Maar dan de meerderheid van de kerkgangers en de rest, die nog wel een band aan het evangelie heeft en toch niet meer kerkt?

Een veel voorkomend verschijnsel is, dat van de resignatie, "berusting" in de negatieve zin. Een directeur heeft al zó vaak geprobeerd er iets van te maken en het is hem al zó vaak mislukt, dat hij er nu niet meer in gelooft. **"Het is de mensen alleen om de centen te doen, en zó moet je ze behandelen en daarmee uit."** Een arbeider heeft al zó vaak zijn hoofd gestoten tegen de muur van tegenwerking, onverschilligheid en vernedering óm hem en bóven hem, dat hij het heeft opgegeven. "Het zal mijn tijd wel uitduren. Als ik mijn pensioen maar haal en voor de rest geen nieuws". Deze mensen krijg je dan ook nergens meer voor. Ze zijn verloren voor het kerkewerk en voor hun vakbond.

Maar vergis u niet! Plotseling kan resignatie omslaan in agressie. Op een gegeven ogenblik barst de directeur uit en vloekt hij de zaak stijf. Op een onverwacht moment komt er beweging onder de arbeiders: ze nemen het niet langer, de zaak moet plat! Een lang verzwegen wrok wordt botgevierd. Eindelijk krijg ik toch een kans! Tot de zaak weer ineenploft en er misschien wéér weinig werkelijk is bereikt. En trouwe kerkgangers worden evengoed mee agressief.

WAT ZIT ER DAN?

Welke vragen heeft men niet kunnen oplossen? Waar heeft men zijn leven aan bezeerd? Waar lijden de besten onder de christenen aan de moeilijke verbinding tussen geloof en werk?

Mag ik u een paar vragen noemen?

Als 's zondags de vergeving wordt gepreekt, hoe kunnen we dan de volgende dag vechten alleen voor de belangen van ons zelf en dan geen pardon kennen voor de man, die ons in de weg zit? Als we 's zondags aan het avondmaal zitten, wat blijft hiervan over bij de loononderhandelingen aan weerskanten van de tafel? Als we in de kerk leren dienen, hoe moet ik in de fabriek dan bevelen geven? Let wel: ik stel hier niet de principiële tegenstelling van het leven 's zondags en het leven in de week. Ik geloof daar zelfs niet in. Maar de vraag is: waar blijkt nu ons christelijk leven in de praktijk? Ik erken dat we hier geen pasklare antwoorden hebben. Maar ben er tegelijk van overtuigd dat we als gemeente deze vragen vaak al jaren veel te veel hebben laten liggen.

Nog een ander voorbeeld:

De organisatie stelt zijn eisen en waar blijft dan mijn persoonlijke verantwoordelijkheid? De directie eist verhoging van de produktie, maar als baas weet ik dat ik daarvoor sommige mensen op mijn afdeling over de kop moet jagen. De topleiding van het concern heeft besloten dat deze fabriek uit de produktie zal worden genomen. Ik ben het daar volstrekt mee oneens en toch moet ik als plaatselijk directeur deze beslissing uitvoeren. Prijzen moeten vanwege de markt scherper worden gesteld, maar kwaliteit en service worden ongezien verminderd. Wat moet ik doen? Hoe kan ik mij persoonlijk verantwoorden bij de eisen die de organisatie stelt? Dit is een religieuze vraag. Want God heeft mij verantwoordelijk gesteld en ik kan de mijne niet op de organisatie afschuiven.

Daar is nu ook de vraag naar de goede structuren voor de menselijke arbeid. Langzamerhand dringt tot ons in de kerk door, dat we met de vraag naar de verantwoordelijkheid van de persoon maar één kant van de kwestie hebben gesteld. Ook de organisatie van de arbeid heeft een machtige betekenis voor de mens, die in dit verband werken moet. En de organisatie is geen dood instrument, maar dat zijn wij mensen met elkaar. God vraagt van de volken en de stammen rekenschap in de bijbel. En zo komt vandaag tot de structuren in de moderne wereld van de arbeid de vraag: leeft u uit de gerechtigheid van het Koninkrijk? De raad van commissarissen en de vakbonden, directies en bazen, de arbeidersgroep op de afdeling en het ontwikkelingsteam mogen we op hun verantwoordelijkheid tegenover God en mensen aanspreken. Of ze die aanvaarden, is een tweede vraag. Maar juist de christen komt van uit de erkenning van deze verantwoordelijkheid opnieuw tot de vraag: hoe maken we deze in de praktijk waar? Wat doen we daaraan? Welke vorm moet het leven uit het evangelie aannemen in de verbanden, waarin ik zelf werk? Hoor ik deze oproep of sluit ik er mij voor af? Krijgt die boodschap in ons werken handen en voeten? Hier zit de nood van de christen die in het moderne bedrijfsleven serieus proberen wil. Maar hij voelt zich vaak alleen en krijgt te weinig mee om die verantwoordelijkheid aan te kunnen.

En nog eens: de 46%, die wél een verbinding ziet tussen de zondagse preek en de wekelijkse werkweek willen we niet over het hoofd zien. Het zou ondankbaar zijn te vergeten wat we hier in de kerk en in de christelijke organisatie hebben meegekregen. Het C.N.V. mag terecht dankbaar zijn, dat het zestig jaar zijn werk heeft mogen doen. En dit mogen we gerust uitbreiden tot de andere

(Vervolg op pagina 10)

TODAY'S GARDEN-GRAPH

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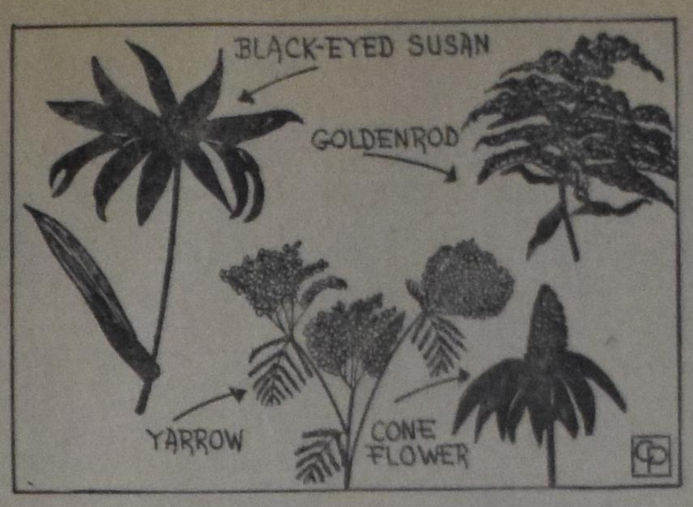

Wild Flowers to Pick

By EDNA HALLIDAY

Distributed by Central Press Association

AS SUMMER gives way to fall, the wild flowers of the sunlight arrive. These are the flowers that may be picked freely without fear of destroying the plant. In fact, some people call them weeds because they spread so rapidly, but you will find that many of them are very decorative.

Look for the field daisies, Orange Hawkweed and yellow buttercups, which often grow side by side. Black-eyed susans, Queen Anne's Lace, Bouncing Bet and wild mustard are easy to find. Yarrow is in out-of-the-way corners, but the tawny day lily grows carelessly along the railroad right-of-way and lovely Blue Chicory and sweet white clover are not at all particular about where they grow.

Later we will find goldenrod with purple ironweed, lavender and white asters, yellow cone flowers and feathery White Boneset. All these make interesting bouquets that will last longer than the fragile spring wild flowers.

As shown in the accompanying GARDEN-GRAPH, Yarrow and goldenrod can be used all winter if hung upside down in small bunches to dry.

Cornflowers and black-eyed susans can be dried in kitty-litter or corn meal and borax for winter use. It takes a week to dry them. Stand the flower heads upside down on 1 inch of kitty-litter or borax and cornmeal and cover the flower completely with more of the same material.

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AIR CANADA

Een gespleten bestaan

(Vervolg van pagina 9)

christelijke sociale organisaties voor werkgevers en boeren en middenstanders.

Maar we zijn niet waar we zijn moesten: meer dan de helft van de kerkgangers ziet geen verband tussen geloof en werk!

Eigenlijk zouden we nu nader er op in moeten gaan welke machtige invloed de industrialisatie sinds anderhalve eeuw op West-Europa heeft gehad en hoe deze ons voor nieuwe mogelijkheden en voor nieuwe zorgen heeft geplaatst. Dit machtig proces heeft het leven omgezet met alle vóór en met alle tegens. Ik moet me binnen het bestek van dit artikel beperken tot het aangeven van enkele vragen, zoals ik hiervoor heb gedaan. Voor wie er meer van weten wil, moge ik verwijzen naar een geschrift van mijn hand over "De kerk zoekt een weg naar de industriële wereld" dat binnenkort verschijnen zal. Ik hoop te hebben duidelijk gemaakt dat het gespleten bestaan voor velen van de leden van onze kerken inderdaad een werkelijkheid is. Dit móest wel naar boven komen in het sociologisch onderzoek van het C.N.V.

WAT DOEN WE ER AAN?

Het heeft geen zin nu met stenen te gaan gooien. Een Amerikaanse socioloog heeft onlangs vastgesteld dat er in de Verenigde Staten van de kerken een grote invloed is uitgegaan op het sociale leven. Maar was deze voldoende? En was het ook steeds een goede invloed? Het bestuur van het C.N.V. ziet een enorme taak voor voorlichting, scholing en vorming van eigen leden. En deze moet nog meer dan tot nog toe worden gericht op "het vertalen en overdragen van de doelstellingen, waarbij vooral de ideële doelstellingen veel aandacht moeten krijgen".

Maar het C.N.V. zegt er ronduit bij: "dit is een taak die de krachten en mogelijkheden van de vakbeweging te boven gaat. Ook voor de kerken ligt hier een belangrijke taak.

Daarom wordt van de kerken gevraagd dat in prediking, pastoraat, kerkelijk onderwijs en vormingswerk voortdurend, duidelijk en concreet uitgedragen wordt, dat het Evangelie structuren, gemakzucht en zelfgenoegzaamheid doorbreekt — dat het door mensen en organisaties ook in hun maatschappelijke verkeer gehoorzaamd wil worden —, en dat het besef van wederzijdse verantwoordelijkheid vergt. Van hen wordt voorts gevraagd dat aan deze aspecten grotere en blijvende aandacht wordt gegeven bij de opleiding van predikanten en kerkelijke medewerkers. En tenslotte wordt van de kerken gevraagd dat zij zelf, alsmede de van hen uitgaande instituten en organen, voorzover die mede met het oog op de vorenbedoelde aspecten ingesteld zijn, meewerken aan het vinden van betere dan de tot nu toe bestaande gespreksmogelijkheden met de vakbeweging.

Daardoor zou bereikt moeten worden dat a. de bedoelde instituten en organen op meer directe wijze met het streven en werken van de vakbeweging op de hoogte komen en daardoor hun taak beter kunnen vervullen; b. de vakbeweging beter dan tot nu toe geholpen kan worden bij haar streven en werken".

Het is geen kleinigheid wat hier van de kerken wordt gevraagd. Maar laten we er dankbaar voor zijn dat het C.N.V. welbewust de kerken voor deze uitdaging plaatst. Ze heeft de kerk nog niet afgeschreven en wil graag nader contact. De tijd van waterdichte schotten tussen kerk en christelijke organisatie is voorbij.

Op het huisbezoek zal het ook over het werk moeten gaan: hoe bent u daar christen? De catechismuspreek kan een nieuwe stimulans krijgen, als deze wordt voorbereid met een werkgroep van gemeenteleden die de vragen uit het bedrijfsleven aan de predikant duidelijk maken. In onze voorbede zullen we niet alleen de zieken moeten betrekken, maar ook de mensen die 's zondags moeten werken en de loononderhandelingen en de jongens die van school af het bedrijf ingaan. We hebben geen behoefte aan opzettelijk-sociale preken, maar wel aan een verkondiging die de problemen van vandaag kent. Predikanten kunnen nu naar een cursus in Baarn, waar ze een bedrijf ingaan en met de mensen van het bedrijfsleven zelf in hun werk worden geconfronteerd. We hebben nu een werkgroep voor predikanten, waar ze de vragen die zij in hun gemeente op dit gebied tegenkomen, aan de orde kunnen stellen.

In verschillende gebieden van ons land werken ook namens onze kerken industrie-predikanten, die de band tussen evangelie en bedrijfsleven willen ontdekken. Er is nu een landelijke commissie Kerken en Vakbeweging, waarin ook onze kerken vertegenwoordigd zijn en waar het gesprek wordt gevoerd met vertegenwoordigers van C.N.V. en N.V.V. Op regionaal en plaatselijk vlak moeten we de verbindingen meestal nog leggen. Dit is een programma voor de nabije toekomst. We hopen dat dergelijke contacten ook zullen ontstaan met de werkgeversfederaties en de boeren en de middenstanders!

In dit alles is de grote bedoeling: de opheffing van het gespleten bestaan. Christus is gekomen voor de sjaloom, dat is: Hij wil ons leven "heel" maken. Die toekomst is in Hem reeds begonnen. Waarom zijn wij dan zo traag? Geloven we dan niet meer dat Hij ons ook de weg zal wijzen in de vragen van het bedrijfsleven in deze tijd?

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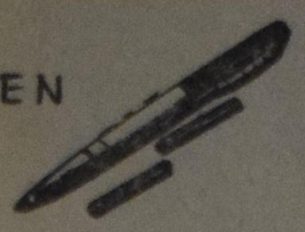


ACTIVITEIT VAN DE GEMEENTE

Mijnheer de Redacteur,

In deze brief zou ik graag ingaan op uw stukje "Aandacht voor kritiek" in C.C. van 4 sept. '69.

Het ging over de kritiek vooral van jongeren op onze vorm van eredienst: op de monotonie en de sleur ervan en het feit dat het teveel een "one man show" is.

Het is verheugend dat er naar deze gezonde kritiek geluisterd wordt. Maar gaan we in de reactie erop niet de verkeerde kant uit? Enerzijds stelt men middelen voor als conversatie, drama, volksmuziek enz. om de diensten te verlevendigen, anderzijds wordt de traditionele vorm van eredienst met een minimum aan gemeentedeelname verdedigd.

Wat ik bij deze discussie mis is het allereerst raadplegen van de bijbel. Belijden we niet dat daar de normen te vinden zijn voor ons gehele leven? Zou de bijbel dan zwijgen over een zo belangrijk punt als de eredienst, en de inrichting daarvan geheel aan onze vindingrijkheid overlaten?

In het boek "Handelingen" is beschreven hoe het kerkelijk leven der eerste christelijke gemeenten zich ontwikkelde. Deze ontwikkeling vond plaats onder de directe leiding van de Heilige Geest. De apostelen deden niets uit zichzelf, maar volgden in alles de leiding van de Geest, die hen in bijbelwoorden, directe profetie of visioenen gegeven werd.

Dit gold ook voor de eredienst. In 1 Cor. 12 en 14 geeft Paulus een beschrijving van de eredienst, zoals die zich onder Gods leiding ontwikkeld had. Er was een verscheidenheid van ambten welke door Paulus aanvaard werden als door God ingesteld, 1 Cor. 12:28: En God heeft sommigen aangesteld in de gemeente, ten eerste apostelen, ten tweede profeten, ten derde leraars, verder krachten, gaven van genezing, . . . enz. Er was deelname van de gehele gemeente in de eredienst, niet op eigen initiatief of door menselijke gaven, maar door inspiratie van de Geest: "De een wordt door de Geest gegeven met wijsheid te spreken, de ander met kennis te spreken door dezelfde Geest". Verder noemt Paulus de gaven van geloof, genezingen, krachten, profetie, onderscheiding, tongen en vertolking. "Doch dit alles werkt een en dezelfde Geest die een ieder in het bijzonder toedeelt gelijk Hij wil". (1 Cor. 12:8-11)

Is het niet precies deze leiding en directe inwerking van de Geest, o.a. door de geestesgaven, die we in onze erediensten missen en die ze zou kunnen verlossen van doodsheid, monotonie en passiviteit?

Het probleem is natuurlijk dat de geestesgaven al zo lang verdwenen zijn uit onze erediensten dat we er volkomen vreemd tegenover staan. Velen beweren op grond van het feit dat het Gods wil was dat ze zouden verdwijnen. Gods wil mogen we echter niet afleiden uit de feitelijke ontwikkeling, want deze kan evengoed het resultaat zijn van menselijke onwil onverschilligheid en ongeloof als van Gods leiding. Gods wil kennen we alleen uit Zijn Woord. Er is geen enkele bijbelse grond om te veronderstellen dat Christus deze rijke verscheidenheid van gaven en ambten op Zijn kerk heeft uitgestort alleen maar om ze enkele honderden jaren later weer terug te trekken. Integendeel de bijbel vermaant ons d.m.v. Paulus: "Streeft naar de gaven van de Geest" en volgens Paulus is wat hij schrijft een gebod des Heren. (1 Cor. 14:1 en 38)

Bovendien, de geestesgaven zijn niet slechts een kwestie van het verleden. Sinds 1900 komen ze weer voor in gemeenten over de gehele wereld, vnl. tengevolge van de Pinksterbeweging.

Evenals in Corinthe zijn er ook nu misbruiken: een te sterke benadrukking van de geestesgaven, een overvloed van tongen zonder interpretatie, en substitutie van emotionele uitingen voor de uitingen des geestes.

Ondanks deze misbruiken beveelt Paulus de gemeente van Corinthe (en ons): "Streeft naar de gaven van de Geest", maar beveelt daarbij aan nuchterheid en zelfcontrole. Alles moet in goede orde en tot stichting geschieden. En de geestesgaven mogen nooit het een en al worden; de liefde is het voornaamste, zonder welke ook de beste geestesgaven waardeloos zijn. (1 Cor. 13)

Ik heb een jaar lang gekerkt bij een volle-evangelie gemeente in Santpoort, Holland, waar m.i. de geestesgaven gebruikt werden volgens Paulus' richtlijnen. In veel opzichten geleken de erediensten op de onze: de prediking was centraal, en er was geen overmatig en storend hallelujah-geroep. Er was minder liturgie dan bij ons, maar het vitale verschil met onze diensten was de deelname van de gemeente in een periode van gezamelijke aanbidding en lofprijzing, waarin gemeenteleden die zich daartoe gedrongen voelden, om beurten het gebed leidden. Het lofprijzen en verheerlijken van God had een voorname plaats. Eenvoudige mensen maakten God groot in woorden, die wel door Gods geest geïnspireerd moesten zijn. In deze periode kwam ook veel profetie voor, (d.w.z. directe boodschappen van God aan de gemeente of ook wel aan bepaalde personen), de gave waarnaar Paulus de meeste waarde hechtte. Als er boodschappen in tongen waren werden deze bijna altijd vertolkt. Alles ging in volmaakte harmonie en orde. Als er soms twee tegelijk begonnen te spreken, hield een eenvoudig op. Na kortere of langere tijd hielden de "uitingen des Geestes" op, waarop de voorganger met gebed besloot.

Mijn suggestie is iets dergelijks in onze erediensten in te voeren: periodes van gezamenlijke aanbidding, eventueel aanvangend met stilte, waarin elk gemeentelid zichzelf openstelt voor de inspiratie van Gods Geest, en waarin ieder de kans krijgt te spreken als Gods Geest hem daartoe drijft.

Op deze wijze zou de Geest weer de gelegenheid krijgen onze erediensten te beïnvloeden op Zijn eigen wijze, nl. met inschakeling van alle gemeenteleden, door "een ieder in het bijzonder toe te delen gelijk Hij wil".

Er kan nauwelijks twijfel bestaan aan Christus' bereidheid om Zijn kerk opnieuw te tooien met de oorspronkelijke, door Hem ingestelde gaven en ambten.

De vraag is: Zijn wij bereid? Bereid om eigen vooroordelen en tradities op te geven als Gods woord dit eist? Bereid om ons te laten gebruiken door Gods Geest, tot opbouw van de gemeente? Bereid ook om ons door onze medegemeenteleden te laten vermanen en opbouwen?

Yours sincerely,

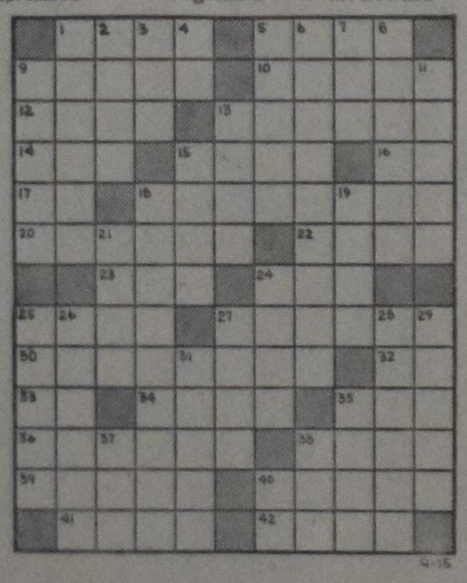
G. Henneveld.
753 Ontario Street,
Penticton, B.C.

CROSSWORD PUZZLE

ACROSS
1. Shaggy collar
5. Moslem dignitaries
9. French philosopher
10. Tearful
12. ——fish
13. Alf Landon's state
14. Steal
15. Wither
16. Music note
17. We two
18. More joyous
20. Connecticut town
22. Affixes
23. Radio bug
24. —— Ziegfeld
25. Cicatrix
27. Picked over
30. Perverse
32. —— particle (phys.)
33. Indefinite article
34. Weird
35. Household word
36. Bellowed
38. Signal system
39. Penalized
40. Rock debris
41. Fathers
42. Opens (poet.)

DOWN
1. Gloomy
2. Street ——
3. Fresh
4. —— Capitan
5. Conscious
6. For the most part
7. Roman money
8. Showed mercy
9. Rub hard
11. French river (poss.)
13. —— over
15. Noah's eldest
18. Hired
19. Heathen image
21. Conjunction
24. Rage
25. Muffler
26. Geometric figure
27. Index
28. Departure
29. Pay phone coins
31. Thatching grasses
35. Lawn pest
37. Miscellany
38. —— and gown
40. Toward

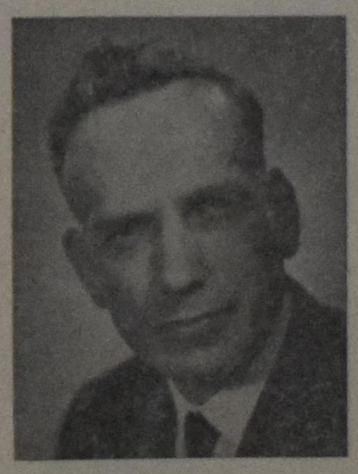
Saturday's Answer



SOLUTION
to previous
Crossword Puzzle

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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HENRY

born September 19, 1969.

A brother for Coby, Jake, Jenny, Martha, Geraldine, Sidney, Elizabeth.

Hank and Betty Horinga.

R.R. 5, Woodstock, Ont.

With thanks to God we announce the safe arrival of our son

JUSTIN ANDREW

Born: September 26, 1969.

Mr. & Mrs. Andrew Hogeterp (nee Verver).

P.O. York, Ont.

Mr. & Mrs. Donald Buma announce the marriage of their daughter

GERTIE

to

Mr. BILL BOOTSMA

son of Mr. and Mrs. W. Bootsma of Port Dover Ont., on Friday, the 10th of October, 1969, 7.30 p.m. at the Ebenezer Chr. Ref. Church in Jarvis, Ont.

Rev. R. Praamsma of Brantford, Ont. officiating.

Reception in the Jarvis Community Hall after the church service.

Future address: 26 Waterloo St., Brantford, Ont.

R.R. 1, Jarvis, Ont.

Mr. and Mrs. William Krikke wish to announce the forthcoming marriage of their eldest daughter

PETRONELLA AGATHA

to

Mr. GERRIT PROCEE

son of Mr. and Mrs. S. Procee, all of Lethbridge.

The Lord willing, the wedding will take place on October 10th, 1969, at 5 p.m. in the Lethbridge Christian Reformed Church, with Rev. J. Vriend officiating.

Reception will follow in the Grenadier Room of the Marquis Hotel.

Mr. & Mrs. Henry Berghuis, R.R. # 2, Kerrwood, Ont. wish to announce the forthcoming marriage of their daughter

ELLY JANET

to

Mr. WAYNE SKARRATT

son of Mr. & Mrs. Skarratt of Hamilton.

The wedding will take place Saturday, October 11, 1969 at 4.00 P.M. in Westmount Christian Reformed Church, Strathroy, Ontario.

Rev. H. Eshuis officiating.

Mrs. Romkje Dykstra of Hamilton, Ontario is pleased to announce the forthcoming marriage of her daughter

SHIRLEY

to

Mr. JERRY BULTHUIS

son of Mr. & Mrs. G. Bulthuis of Hamilton, Ontario.

The wedding will take place on Saturday, October 18, 1969 at 3:30 in the Immanuel Christian Ref. Church.

Rev. W. L. Vander Beek officiating.

Future address: 700 Mohawk Rd. East, Apt. 210, Hamilton, Ont.

Best stenen huis te koop

in Jarvis, Ont. Grote voorkamer. Moderne keuken. Drie grote slaapkamers, badkamer, gasverwarming. Mooie tuin. Dicht bij de nieuwe projecten van Stelco en Hydro. Goede werkgelegenheden. $18,500 met $4,000 down.

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1924 — 1969

On October 9, 1969, the Lord willing, we hope to celebrate with our dear parents

GEORGE WALINGA

and

TRUDY WALINGA—v. d. WERK

the occasion of their 45th wedding anniversary.

That the Lord may bless them for each other and for us, is the wish of their thankful children and grandchildren.

Peter and Tiny Labordus, Rotterdam, Holland.
John and Iet Spyksma, Ylst, Holland.
Don and Liz Walinga, Milton, Ont.
Ed and Lidy Walinga, Scarborough, Ont.

and 14 grandchildren.

2A Church Street, Orangeville, Ont.

On October 3rd, 1969 we celebrated with our dear parents

ADRIAAN NICOLAAS DE JONGE

and

GRIETJE DE JONGE—STOLTE

the occasion of their 40th wedding anniversary.

That the Lord may bless them for each other and for us in the years to come, is the wish of their thankful children.

Edmonton, Alberta: Nancy and George Abma.
Red Deer, Alberta: Arie and Pearl de Jonge.
Rocky Mountain House, Alberta: Janny and Marinus Konynenbelt.

And 11 grandchildren.

R.R. # 2, Box 2076, Red Deer, Alberta.

The Lord willing,

ANDRIES DE JONG

and

ANTJE DE JONG—EDEMA

will celebrate their 40th wedding anniversary on October 10, 1969.

May the Lord bless them in years to come as He has done in years past, is the wish of their thankful children:

Ralph and Janny Huizenga, Sioux Center, Iowa.
John and Hilda Abma, Edmonton, Alta.
Sharon Orr, Rocky Mountain House, Alta.
Wesley and Hilda de Jong, Rocky Mountain House, Alta.
Ann de Jong. Auckland, New Zealand.

and 12 grandchildren.

Box 711, Rocky Mountain House, Alta.

Thankful to the Lord, we have celebrated on October 4th, the 35th wedding anniversary of our dear parents

WILLIAM JOHN VAN BELLE

and

MARTHA VAN BELLE—SEGERS

That God bless them and keep them, is the wish of their children and grandchildren.

Harry and Ada Van Belle, Bowmanville, Ont.
Gerald and Joke Van Belle, Tallahassee, Flor.
Pete and Wiea Van Belle, Niagara Falls, Ont.
Bill Van Belle and Grace Eisen, Bowmanville, Ont.

9 grandchildren.

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in goede conditie. Brieven aan nr. 2207, Calvinist-Contact P.O. Box 312, Stat. B, Hamilton, Ont. of telefoneer 735-3425. (Area code 416).

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45 jaar, zoekt plaatsing in moederloos gezin, liefst omgeving Hamilton. Brieven onder nr. 2210, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Uit Nederland ontvingen wij het bericht, dat de Here opgenomen heeft in Zijn Eeuwige Heerlijkheid onze lieve en zeer zorgzame vader en grootvader

ARENT CORNELIS HOVING,

in de ouderdom van 68 jaar, geliefde echtgenoot van H. van der Ploeg.

Ik weet dat mijn Verlosser leeft.

Roodeschool, Ned.: H. Hoving—van der Ploeg.
Laurel, Ont.: N.Pott—Hoving, A. Pott.
Bowmanville, Ont.: G. J. Flonk—Hoving, G. Flonk.
Leeuwarden, Ned.: K. H. van Keulen—Hoving. B. van Keulen.
Roodeschool, Ned.: C. A. Hoving, G. H. Hoving—Fokkens.
Groningen, Ned.: A. H. Hoving, Z. Hoving—Pol.

en 6 kleinkinderen.

Roodeschool, 21 sept. 1969.

Wat God doet, dat is welgedaan, Zijn weg is recht en Heilig!

—

Op maandag 22 september, 's avonds om kwart voor tien, nam de Here in Zijn ondoorgrondelijke liefde tot Zich, na een hevig lijden, ons zeer geliefd

BASJE.

Hij mocht 4 jaar worden en 1½ jaar lang een zingende getuige zijn van zijn Verlosser. Tussen al de pijnen door, riep hij: "Dáárom zing ik, hè mamma, Lam van God, voor óns geslacht!"

Zijn diepbedroefde moeder, pappa en allemaal —
Fam. Hanemaayer.

59 Mile House, Clinton, B.C.

On Monday, September 22, 1969, our Heavenly Father in His infinite wisdom took home our dearly beloved husband and brother

HESSEL TURKSTRA,

at the age of 61 years.

Father of the late Hessel Roy Turkstra.

Mrs. Martha Turkstra—Visser.
Mr. & Mrs. F. Braaksma, Copetown.
Mr. & Mrs. P. Turkstra, Hamilton.
Mr. & Mrs. C. Tigchelaar, Stoney Creek.
Mr. & Mrs. C. Steenhof, Toronto.
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Mr. & Mrs. P. Prins, Dunnville.
Mr. & Mrs. R. Tigchelaar, Hamilton.
M. & Mrs. J. Turkstra, Burlington.
M. & Mrs. T. Van Zuiden, Hamilton.

Nephews and nieces.

The truth is that Christ has been raised from death, as a guarantee that those who sleep in death will also be raised.

This fills us with a living hope. Let us give thanks to the God and Father of our Lord Jesus Christ.

Sincere Christian young man would like to

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Hij nam onze lieve schoondochter en schoonzuster,

FERDINANDA CATHARINA HARTEMINK—VAN GROEN,

tot Zich, op 23 september 1969.

In haar lijden mocht ze Hem verheerlijken.

In haar verheerlijking mag ze met Hem leven.
1 Cor. 15:57.

Mr. B. Hartemink Sr.
Mr. en Mrs. B. Hartemink Jr., Sinderen, Holland.
Mr. en Mrs. H. Migchelbrink, Dokkum, Holland.
Mr. en Mrs. D. Hartemink, Kingsmill, Ont.
Mr. en Mrs. A. Rougoor, Varsseveld, Holland.
Mr. en Mrs. J. Hiemstra, Kingsmill, Ont.
Mr. en Mrs. H. Hartemink, Lucknow, Ont.

Woensdag 24 september 1969 heeft de Here in Zijn ondoorgrondelijke wijsheid plotseling tot Zich genomen, na een auto-ongeval, mijn lieve man en zorgzame vader

FEIKE OOSTING,

op de leeftijd van 45 jaar.

Psalm 121 vers 1 en 2 berijmd.

Zijn diepbedroefde vrouw en kinderen:

Helena Jacoba Oosting—de Ruiter.
Lubertha.
Jan.
Roelofje.

Stirling (Ontario).

Op 24 september 1969 heeft de Here door een tragisch ongeval uit ons midden weggenomen onze lieve broer, zwager en oom

FEIKE OOSTING,

op de leeftijd van 45 jaar.

Geliefde echtgenoot van Helena de Ruiter. Vader van Betty, John en Roelie.

Ps. 27:7 (ber.).

Fam. E. Oosting, Wolvega, Nld.
Fam. K. Koenen, Leeuwarden, Nld.
Fam. J. Klompmaker, Stirling, Ont.
Fam. R. Scholten, Prince George, B.C.
Fam. W. de Jong, Stirling, Ont.
Fam. H. Koopmans, Sneek, Nld.
Fam. Tj. Kootje, Joure, Nld.

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Three Christian Workers won't budge . . .

by ANNITA HEIDINGA

WHO ARE THE STEELWORKERS?

Peter Selles has been employed with Butler Manufacturing in Burlington, Ontario as a welder since March 30, 1959. He supports a wife and five children. He is a Christian.

On November 15, 1963, Henry W. Togeretz began working for Butler as a picker checker. He supports a wife and nine children. He is a Christian.

Since February 15, 1964, Hank Buist has been carrying out his duties as press operator at Butler's. This man is married and has four children. He too, is a Christian.

Early in 1965, these men heard that the United Steelworkers of America was approaching the Butler workers with a view to signing up a majority as members in order that it become their "bargaining agent."

The section on "Initiation of New Members" in the Constitution of the USWA reads as follows:

President — Raise your right hand.

"I do sincerely promise, of my own free will, to abide by the laws of this Union; to bear true allegiance to, and keep inviolate the principles of the United Steelworkers of America; never to discriminate against a fellow worker on account of creed, color, or nationality; to defend freedom of thought, whether expressed by tongue or pen, to defend on all occasions and to the extent of my ability the members of our organization.

"That I will not reveal to any employer or his agent the name of anyone a member of our Union. That I will assist all members of our organization to obtain the highest wages possible for their work; that I will not accept a brother's job who is idle for advancing the interests of the Union or seeking better remuneration for his labor; and, as the steel workers of the entire country are competitors in the labor world, I promise to cease work at any time I am called upon by the organization to do so. And I further promise to help and assist all brothers in adversity, and to have all steel workers join our Union that we may all be able to enjoy the fruits of our labor that I will never knowingly wrong a brother or see him wronged, if I can prevent it.

"To all this I pledge my honor to observe and keep as long as life remains, or until I am absolved by the United Steelworkers of America."

The pledge indicates a wholehearted commitment to the USWA. A member must belong to the Union — body and soul. He must promise to keep his fellow-members' identities secret, he must agree to press for exorbitant wages, he must be ready to cease work immediately should the Steelworkers order a strike and he must present an unquestioning obedience to all the Union's commands. After all — the union asks only that which is in the interest of his fellow workers — his "brothers."

The men are not willing to join such an organization. They want to be free. True freedom comes from living all of life in obedience to the great Love-Law of Christ. Obedience to the law of the USWA would be, they feel, a denial of Christ's free-making Law and would lead to eventual and terrible enslavement.

In March of the year 1965, the three men and several other employees wrote to the Company and stated their views.

Their objections stemmed from the Christian belief that God must be honoured in all of life. They knew that they were responsible for everything they did. They felt it would be a shirking of their duty if they were to support the USWA and consequently, the socialist NDP.

Were these men imagining things? Where did they get the idea that the USWA was supporting the NDP — morally and financiallly?

The following article appeared in the May 9, 1968 issue of the **Globe and Mail**:

> The first of two general membership meetings of Local 6500, United Steelworkers of America, last night voted a $5,000 contribution to the election campaigns of the two area NDP members of Parliament in the last House . . . .
>
> About 125 members of the 16,000-member union local attended last night's meeting . . . .
>
> Some union members demanded that the question of a donation to the NDP be put to a referendum vote of the entire membership.

THE NEW AGREEMENT

The first agreement which the Company and the Union signed went into effect on March 7, 1965. It contained a clause which gave the three men the right to pay the equivalent of USWA dues to the Hamilton Salvation Army. At this point, the USWA certainly seemed to uphold the words member-initiates must utter: "I do sincerely promise . . . . never to discriminate against a fellow worker on account of creed . . . . to defend freedom of thought, whether expressed by tongue or pen . . . ."

This agreement expired on January 31, 1969. In 1968 a new agreement was set up. This time, the union was not prepared to be generous or tolerant. This time, the union wanted to demonstrate its power. The USWA demanded a change in policy towards these "religious objectors." Regrettably, Article 3.03 was amended. It states:

> Any bargaining unit employee on the payroll of the Company who has voiced religious objection to Union membership prior to date of this Agreement shall not be required to become and remain a member in good standing of the Union, but shall be required in lieu thereof, as a condition of continued employment, to pay a monthly sum equivalent to membership dues to the Union for maintenance of the Union. Such payments, upon written authorization to the Company by the individual employees involved, may be made by deductions from their pay cheques in the same manner as dues may be deducted pursuant to this Agreement.

Since 1965 the men had been dealing with the CJL Foundation which had helped them to obtain the right to pay the equivalent of the dues to charity rather than to the USWA. Once again, the Foundation gave its advice and support.

On November 30, 1968, the men sent the managament of Butler's a letter stating why they could not, in good faith, pay dues to the USWA:

> In view of the fact that our fundamental disagreement with the socialist-oriented philosophy and practice of the United Steelworkers of America and its Local #6791 has remained unchanged because of our commitment to the biblical principles which we believe should govern labour relations, it would be deeply appreciated if you would again conclude an agreement which would allow people like ourselves to contribute the equivalent of USWA dues to a charitable organization or welfare fund instead of having to become members of and paying membership dues to USWA Local #6791.

In April of 1969, the men were informed that, as a condition of their continued employment, they must pay the equivalent of membership dues to the Steelworkers Local #6791. The men explained, as they had so often before, that under no circumstances could they comply with such a demand.

The conflict was brought to full expression by all parties concerned through the 4-step Grievance Procedure. The men were not allowed legal representation until the 4th step of the Procedure, at which time Mr. Donald White, one of the Foundation's legal advisors, spoke on their behalf.

The USWA, not satisfied with the Company's negative answer, insisted that its grievance be considered by an Arbitration Board.

The Arbitration Board was set up. Chairman of the Board was Toronto's well-known civil libertarian Professor Harry Arthurs. On August 20, 1969, the Board convened. The employees were represented by Mr. Donald White and the Foundation's Executive Secretary, who argued the case of our three friends.

On September 10, 1969, the Board issued its decision. In the document were the following statements:

> . . . the union contends that the clear and unambiguous effect of Article 3.03 is to compel the company to terminate the employment of any employee who does not fulfil the condition specified therein. The company, in turn, concedes that its obligation may be thus defined unless "a power greater than the collective agreement" supersedes its contractual obligations.

Page 5 of the Award reads:

> . . . the whole course of negotiations between the parties, as evidenced by their alteration of the language in the earlier agreement, indicates that payment of a sum equivalent to union dues was intended to be a **sine qua non** of employment: those who do not pay cannot work.

The Union did not hide this fact. It wanted these men fired and out of a job. If they did not want to bow to USWA wishes, then the USWA would use its power to punish them.

The Board's ultimate judgment reads as follows:

1. It is declared that Article 3.03 of the collective agreement between the parties requires the company to collect from each employee who has voiced religious objections to union membership a sum equivalent to that paid by other employees as union dues and to remit such sum to the union; in the event that any such employee refuses to authorize such deduction, he shall be deemed to have forfeited his status as an employee, and shall forthwith be discharged.
2. It is ordered that the company shall,
   (a) within fourteen days from the receipt of this award secure from Peter Selles, Henry Togeretz and Hank Buist authorization to deduct from their pay cheques each month a sum equivalent to monthly union dues, and thereafter from month to month deduct such sum and remit it to the union or, in the alternative,
   (b) within fourteen days from the receipt of this award, discharge Peter Selles, Henry Togeretz, and Hank Buist.

THE PROMISES OF GOVERNMENT LEADERS

Several letters of protest against all forms of compulsory unionism, listing concrete examples of the secular unions' abuse of power, had been sent regularly, to top Ontario Government officials. In response to a letter which Mr. P. Selles had sent to the Honourable John P. Robarts, and which was passed on by the Premier to the Minister of Labour, the Hon. Dalton A. Bales writes:

> . . . Following receipt of the letter I took the matter up with Mr. Larry Sefton, the Director of the United Steelworkers of America, and asked him to see if some special arrangements could be made for you and the fellow employees who are in a similar position.
>
> I heard from him by letter on March 31st and I regret to inform you that the Union is not prepared to continue with the former arrangement whereby you were permitted to pay the equivalent of union dues to a charitable organization. As you know, the Steelworkers is a democratic union and a majority voted for and insisted upon a union shop provision. As I understand it, you will now be required to pay dues to support the Union but you will not be obliged to join it as a condition of employment. Perhaps this will satisfy your religious convictions.

On September 17, Ontario's Deputy Minister of Labour, Mr. T. M. Eberlee, wrote Mr. Gerald Vandezande as follows:

> With reference to my letter of August 22nd and the cases mentioned in your subsequent letters of August 26th and September 10th and 12th, I have conferred with several parties representing the trade union point of view.
>
> It appears to me after considerable discussion that an informal compromise of some sort is not possible at this time.
>
> The individual cases cited and the arguments you have put forth have been carefully noted and their implications will receive the fullest consideration.

WHAT NEXT?

On September 10, the men were given two weeks to reach a decision; either they must submit to the dictates of a socialist union with a policy of compulsory check-off, or they will be out of work.

At the end of these two weeks the men decided **not** to comply with the Steelworkers' demand.

Perhaps, to some of you, their stand may seem to be unreasonable. It would make much more "sense" to conform, to pay what is demanded, to bow before the threat of the whip. The whip is definitely in evidence. The USWA is wielding it with a powerful and ruthless hand.

To be approaching middle age, and then to have to look for another job as a steelworker who objects, on christian grounds, to joining the powerful USWA is no easy task in this day and age. The added responsibility of having comparatively large families to feed and clothe and shelter makes it no easier. Surely — God would not ask one to risk placing all these things in jeopardy?

It's so easy to echo the words "The Lord will provide" when you have a good job, when you can go to church regularly in a shiny, new car, when you can go to bed with a fully-satisfied stomach, when you can smile at the sight of your children running in the sunshine, when you can work in health and walk freely among the citizens of this land. Suppose, however, that all these things were in danger of being taken away? Suppose the job was ruthlessly wrested from your grasp, suppose the church service was forbidden, suppose you had no car to drive, that your stomach was empty and aching, suppose that your children were being taunted and beaten, suppose that your health was gone, that you were in chains — would it then be just as easy to rejoice, in faith, "The Lord will provide"?

Maybe, that is what God is trying to tell you today. Maybe he's saying to you — "People — you rely too much on your own power and not enough on Mine." Maybe He's asking "Do you have faith in My promises?"

God offers you freedom — if you obey His law, if you have faith enough to live your whole life in accordance with His Word, if you reject all falsehood and cling to Truth only.

Socialism, humanism and materialism are ways of living, are religious, contrary to the Word of God. The benefits derived from living a life dedicated to the secular union, all too often a deceiving comfort — a comfort which makes it easy to close your eyes to true freedom. Ultimately, however, chanting the credo of the secular union provides no real rest, no genuine happiness, no peace. Christ told us, often, that we should not seek to lay away treasures on this earth. Its treasures will disintegrate and drift into oblivion. He asks that we place all of our trust in Him alone.

In the compelling circumstances of "necessity" it is easy to rationalize, to excuse, and to bypass Truth. Or is it? Can we lie to our God just as easily as we lie to our neighbour, to the world, to ourselves?

Who is to judge? Not your neighbour, not the world; but God. He will judge all the issues of our life — for all the issues of life come directly from the heart.

Because of the power of the Word of Truth, at work in their hearts, three Christ-followers could not join or support the USWA. Pray for them as they face a time of inward and outward struggle. Pray for others in similar situations. There are others. Pray that all of us — you and I — may receive strength and guidance. And rejoice too — rejoice in God, Who controls, Who directs and Who conquers!

N.B. Please support the CJL Foundation in its attempt to preserve freedom of association. Send your contribution to: P.O. Box 151, Rexdale, Ontario.

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